

**THE
WOMAN CITIZEN
A PROBLEM IN EDUCATION**

COPYRIGHT, 1918, BY
D. APPLETON AND COMPANY

396.4
H74

Printed in the United States of America

TO THE ONE WOMAN
WHOSE INFLUENCE AND SYMPATHY
HAVE MADE IT POSSIBLE
FOR THIS BOOK TO BE WRITTEN
MY WIFE

PREFACE

WHEN this treatment of one of the world's greatest modern problems first evolved in the mind of the author the world was still at peace. The actual writing of it was begun very shortly after the United States entered into the war. The motive for the undertaking did not, primarily, arise out of the war situation. But as the writing proceeded our interest in the war as participants naturally tended to deepen the effect of the new situation thus arising for women upon the author's outlook.

Notwithstanding this influence, or perhaps as partially resulting from it, there has been uppermost in mind the need of a clearer comprehension, at this time, of the requirements of citizenship in a democracy of the newly dawning twentieth century variety; of woman's place in it, of her ability to serve, and of her real need of a fuller share in civic and social affairs. There has been a feeling also which has tried to find expression here that womanly qualities are needed in affairs of state; that the world is the loser by so much as it has failed to permit the full expression of herself on the part of woman in all the great fundamental human interests.

Just how nearly this ideal has been realized the reading public must judge. Much of the material that had to be reviewed in order to estimate woman's place and work in the various activities of life was found to be

INTRODUCTION

JUST as we thought the page had been turned for the beginning of the annals of a new century we suddenly found ourselves in the midst of an upheaval such as the world had never witnessed.

Evidently the conditions growing out of the nineteenth century have just reached the climax, and this upheaval seems destined to be at once the closing of the nineteenth and the beginning of the twentieth century. Men say it is a struggle for the supremacy of this or that form of government; but only because governments lead. It is really a conflict of ideals, of differing conceptions of human rights, of justice, and of the well-being of the race. The outcome, when the champions of liberty have come forth victorious at last, must mean not so much changes in governments as profound social readjustments. The real task of the twentieth century will then begin.

It is the social conditions back of government, the conditions among the governed, that make for autocracy or democracy. All that either form of government needs in order to perpetuate itself is power to perpetuate and strengthen those conditions. To appreciate this fact we need only to think of conditions existing before the war in nations which have been or are now the prominent actors. Up to 1914 the world looked upon the

INTRODUCTION

German Empire as being to all intents and purposes a democracy in spite of its form of government. This was because of its very complete system of public education. According to Plato and all the rest it thus fulfilled the highest requirement of a democracy. Russia, on the other hand, was, aside from the Turk, the darkest type of autocratic rule in Europe. In this case the majority of the people were entirely unschooled. To maintain autocracy in Russia the Czar had only to preserve a proper ratio between the literates and illiterates in favor of illiteracy.

It remained for the House of Hohenzollern to hit upon a plan by which the chief strength of a democracy might produce an autocracy of a new type, one more deadly, and more powerful, than the world had ever known. Like all great inventions the method is simple enough when once it is understood. A great German philosopher gave utterance to the idea that "whatever a nation would have appear in the lives of its people it must first put into the schools." A Prussian king grasped this idea and at once set in motion the machinery which has produced the Germany of today—an autocracy which seized the schools, the sources of enlightenment as men like Luther and Comenius had seen them, and converted them into a machine for subjugating human intelligence and skill of the highest order to the sway of an autocracy ruthless and greedy for power beyond anything else in the world.

Russia, once typical of absolutism, has already put aside its Czar in a struggle for freedom,—hopeless, as yet, because of the widespread ignorance which was

INTRODUCTION

the temporary safety of autocratic rule. The British Empire, France, Italy and the United States, while having forms of government varying in types, still represent among the masses of their people a widespread distribution of intelligence as well as of ideals of liberty and justice. Among all the Allies that still persist in the fight there is thus a common bond, and there will likewise be for them problems of reconstruction more or less of a common character when the war is over.

Not least among these problems will be that of woman's place in the industries and her social and political status. The time seems opportune for some such attempt as is herein represented to set forth in organized form the essential elements of woman's problem as a citizen, and to suggest her educational needs. Undoubtedly, women are here facing the most critical situation in the entire course of social evolution. To them the summons is to meet this crisis, to study well the elements involved in this swiftly changing situation; to do all this in the light of their instincts, their powers, their resources through education.

If one were to undertake to foresee the greatest outcome of the war from the present situation it would seem to be the making of a new discovery, shall we say final, of democracy. It will be as though all that was in Magna Charta, the Bill of Rights and the Declaration of Independence were reduced to final principles as expressing human relations in society—their rights, their obligations—applicable to all peoples regardless of the form of government or preëxisting social distinctions. Such an evolution will call for a new kind of valuation of

INTRODUCTION

suited to the making of those readjustments necessary to place woman as she deserves to be placed and as the world needs that she be placed. The old limitations, the false values, the superstitions, are all being burned away in the great melting pot of the nations. While we as Americans go forward to take our share of the burdens of war, let us not forget that there will rest upon us, when victory comes, a great responsibility in seeing that all elements of autocratic injustice be eliminated from our social and industrial relations. For as we fight to make democracy safe in the world, we must also think through the problem of our schools. We must not only secure through them that intelligence necessary to the very existence of such an order of government, but we must see to it, also, that there is included in our educational system that teaching and those conditions best calculated to perpetuate, as a universal heritage, high ideals of liberty and of service.

One cannot read at all extensively the writings of women who have been leaders in thought and action for greater freedom of mankind without noting their plea against the oppression of their sex. Nor have they lacked for effective championship among men. Such a situation is surely anomalous in an age devoted to ideals of freedom. It becomes a discordant note wherever the great principles of American democracy are proclaimed. It is a condition that calls for most serious thought and for prompt action wherever wrongs are waiting to be righted.

Is it not well that all men and women should seek to know the causes of a social attitude which could thus

INTRODUCTION

place one half of the social group at a disadvantage? Should not all good citizens seek to free themselves from the prejudices of custom and of education sufficiently to enable them to face this question fairly and in the interests of justice to women?

In order that this may be done it seems desirable that we survey carefully the essential qualities of women and seek to know under what conditions of freedom or limitation these qualities have been and are being developed. Are the essential conditions of citizenship such that not all of them may be shared alike by men and women? Are there established social customs that limit unnecessarily the free exercise and development of woman's powers? Is our system of education rightly adjusted with reference to such development?

These and many other similar questions naturally arise as one reads the discussions, pro and con, of woman's social and civic rights. It seems that the only way to find a fair answer is by means of a general survey of woman's status and achievement in the various fields of service, both historically and as they appear today; and in the light of such a survey to seek any needed readjustments through education. To at least a partial accomplishment of these ends the following chapters are devoted.

THE WOMAN CITIZEN

A PROBLEM IN EDUCATION

CHAPTER I

THE MEANING OF CITIZENSHIP

THE historical development of that social and political relationship of the individual expressed in the term citizen is still somewhat widely dispersed and vaguely outlined in the records of civilization. The first social unit to appear in man's evolution was the family. As far as is now known the headship of this unit was first vested in the mother. At a little later stage appeared the father-right in family control.

Out of the family as it developed and branched came the tribe or clan with its patriarchal ruler. Later, as these tribes or clans found it expedient to unite for protection or other purposes, there appeared the state over which some one person of especial prowess or ability as leader became ruler, either absolute or with the aid of a council of the old men of the tribes.

Out of the experiences of men thus living together in these larger groups made up of tribal groups among

THE WOMAN CITIZEN

which often conflicting claims and interests arose, there gradually developed certain customs and laws as to the relationships of individuals and families. Likewise in their contact with other state groups, having also common interests which bound them, there developed a corresponding code of laws by which all matters incident to this relationship might be adjusted.

Thus there emerged finally certain constituent elements as involved in the idea of a state, as people, territory, law, government, order, sovereignty, independence, autonomy, stability. The resulting social order thus set up naturally evolved certain rights of the individual, as the right of property and the rights growing out of all the various relationships of individuals to each other and to the state. Thus the members of this larger social group, while retaining their family membership, also became members, as subjects or citizens, of the state.

Citizenship has thus had different meanings in different countries as well as at different periods in the history of any given country. The subjects of a king or an emperor might all or part of them be citizens according to the established laws of the land. On the other hand, citizenship in a democracy might mean quite a different thing.

An early type of the state was the city-state, as in the case of the Greek cities. Citizenship in Athens,

THE MEANING OF CITIZENSHIP

however, meant something quite different from citizenship in Sparta. Aristotle in his *Politics* says:

The answer to the question, "Who is a citizen?" is different in different states, and depends on the law and constitution of each. The whole body of the inhabitants of a country enjoying the protection of the laws, including the young who are still under the legal age, and the very old who have passed the time of action, and all others under any other species of disability, are, in a certain wide and general sense, citizens. But the full and complete definition of a citizen is confined to those who participate in the governing power, either of themselves or their representatives.

Such might well be the meaning of citizenship in Athens; but the Spartan, who believed in conserving the entire male membership of the state for war and police duty, saw a decidedly different meaning in the term.

Rome also was at first a city-state, and citizenship meant much the same as in Greece. But through conquest Rome broke down the older custom of city-states by which members of families became citizens as such. She established a world-state in which men, as individuals, received recognition. Thus citizenship passed from being an exclusive possession of the patrician class; the privileges of Roman citizenship were first extended to the plebeians, then to freedmen, and finally to all in the empire. In the Roman state citizen-men

THE WOMAN CITIZEN

could marry citizen-women, and their offspring became citizens by birth.

Following the Roman Empire came the reorganization of modern European states whose laws of citizenship, in the main, followed the Roman law. But the varying racial types and the forms of government established naturally resulted in variations in the meaning of citizenship. The proximity of these states and the tendency to migrate from one to the other as cities and commerce developed soon made necessary a distinction between citizens and strangers or aliens so that in time laws were established by the different states by which alien residents might become naturalized and thus transfer their allegiance to the state of their adoption. It is to be observed, however, that citizenship thus conferred on those alien by birth was bestowed as a privilege and a benefit on the individual requesting it; and it might not, under any condition, be forced upon him. Individuals thus became citizens only by birth or naturalization.

Later, in the further development of European states, as various changes appeared in ideas of government, the status of the individual citizen changed also. The most marked of the influences causing these changes were Christianity and the ideal of democratic government.

The American Colonies were first organized under

THE MEANING OF CITIZENSHIP

charter governments set up by the British Crown. When, in 1776 and 1777, most of the colonies set up constitutional governments of their own they naturally transferred the ideas of citizenship which had become established by usage under their respective charters. Thus the common law of England became the basis for determining citizen rights in the thirteen original states, as expressed in the Declaration of Independence, "the right to life, liberty and the pursuit of happiness." To these should be added right of property, of trial by jury, and freedom of conscience. Before the adoption of a federal constitution, therefore, the states had assumed the right to define citizenship within their own limits; but variations in definitions had chiefly to do with laws defining the electorate. Thus, under our state constitutions several states allow aliens to vote who have declared their intention to become citizens. Many states now grant suffrage to women but with varying degrees of limitation. Some states have a slight educational qualification either absolute or as an alternative. In some few instances property is either a definite requirement or an alternative.

As these state constitutions originally preceded the federal constitution in their establishment, the latter was practically silent on the meaning of citizenship. As a result of thus leaving each state free to define

THE WOMAN CITIZEN

citizenship within its own boundaries numerous complications arose, and various points in dispute went up to the United States Supreme Court for settlement. The following quotation is sufficient to indicate the general attitude of the Court:¹

There is in our political system a government of each of the several states and a government of the United States. Each is distinct from the other and has citizens of its own who owe it allegiance, and whose rights, within its jurisdiction, it must protect. The same person may be at the same time a citizen of the United States and a citizen of a state; but his rights of citizenship under one of these governments will be different from those he has under the other. The government of the United States, although it is, within the scope of its powers, supreme and beyond the states, can neither grant nor secure to its citizens rights or privileges not expressly or by implication placed under its jurisdiction. All that cannot be so granted or secured are left to the exclusive protection of the States.

When, in 1870, the fourteenth amendment to the United States constitution was ratified the result was that we then had a pretty clear definition of citizenship under the federal government. Since that adoption situations of doubt as to federal or state jurisdiction have largely disappeared. The first section of this amendment reads:

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of

¹92 U. S. Rep., p. 542.

THE MEANING OF CITIZENSHIP

the United States and of the states wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty or property without due process of law; nor deny to any person the equal protection of the laws.

Not only did this define citizenship from the federal standpoint, but it gave, also, to the federal government control over certain acts of the states as affecting citizen rights and immunities.

But the ideals of democracy require something more in citizenship than rights and privileges. "For," says John Maccunn,² "though to be a citizen is to possess rights, to possess rights is not to be a citizen. It is to be merely in the way to become one." A government "of the people, for the people, by the people" demands vastly more than rights of citizenship. First of all the state itself must preserve its autonomy and its independence. It must be able and prepared to protect its citizens in their rights if rights they are to have and enjoy. And in a government "by the people" the people themselves are bound to provide for the safety of the persons and property of individuals. If the people are to govern they must be strong in character and intelligence thus to rule over their own destinies, to preserve the peace, to conserve all national inter-

²"Ethics of Citizenship," John Maccunn.

THE WOMAN CITIZEN

the founders of this government to the effect that each individual should be equal to every other individual in his right to "life, liberty and the pursuit of happiness" presupposes much more than a mere form of government. It demands a citizenship possessing a high order of intelligence, an appreciation of fundamental human values, a well balanced ethical judgment, a profound sense of obligation to serve—in short the embodiment of the very essence of the principles of Christianity.

As citizens of the United States we enjoy rights and privileges; but that same citizenship with its privileges lays upon us duties and obligations. If we have the *right* to vote there goes along with this right, inevitably, the *obligation* to vote, and in such a way as to conserve the common weal. "Opportunity and the responsibility which it measures, with respect to citizenship," says Charles E. Hughes,⁵ "are to be determined not merely by particular political rights, but by one's relation to the ultimate power which upholds or changes constitutions, makes laws, fixes the quality of administrations and assures or prevents progress."

Our citizenship guarantees us liberty; but along with the right to liberty comes the obligation to so exercise that liberty as in no way to interfere with

⁵ Charles E. Hughes, "Conditions of Progress in Democratic Government," p. 3.

THE MEANING OF CITIZENSHIP

the liberties and rights which belong to others; otherwise our guaranty is not good. Our obligations as well as our privileges are thus seen to be civil or social as well as political. Freedom of speech does not carry with it the right to slander or misrepresent. It does involve the obligation to exercise that freedom as opportunity and ability permit in helping to create right public opinion on any vital community or national interest. The same principle applies to freedom of the press.

The right to protection in one's property does not carry with it the right to evade payment of taxes or in any way, as by theft, or fraud, or unjust charge, to deprive the state or our fellow citizens of their property rights. Our right to the pursuit of happiness may not be indulged to the extent that it deprives others in our family, our community, state or nation of any similar right. Our civil liberties may be enumerated as follows: Personal security, personal freedom; right to petition; religious freedom; right to fair trial in case of arrest; property rights. Our political liberty is summed up in the right to vote and eligibility to office by election. This right, however, does not extend to all those who are generally designated as citizens. Among the limitations and qualifications upon voting are the following: Age limit; sex distinction; residence; taxpaying; educational. These limita-

THE WOMAN CITIZEN

tions vary, as to their presence or application, in different states, as has already been pointed out.

Perhaps no better summary of the civil or social obligations of citizens can be given than that presented by Mr. Charles E. Hughes in the book already referred to. The list as he gives it is, in substance, as follows:

- (1) To extend and perfect means of education.
- (2) To improve conditions of labor.
- (3) To secure better housing and sanitation.
- (4) To stay the ravages of communicable disease.
- (5) To provide for the afflicted and defective in body and mind.
- (6) To increase reformatory agencies and to improve penal methods.
- (7) To secure higher standards of public service and a higher sense of loyalty to the common weal.

Justice David J. Brewer^a would have us consider the obligations of citizenship under four heads:

1. Obligations of citizenship (a) in respect to law and self-restraint; (b) to aid in unifying the heterogeneous elements of population; (c) to overcome the dangers from the inequalities of wealth.
2. The obligation of good character.
3. The responsibility of service.
4. The obligation of obedience.

^a"American Citizenship," Justice David J. Brewer. Charles Scribner's Sons, N. Y., 1909.

THE MEANING OF CITIZENSHIP

It thus appears that the individual citizen, in order to enjoy liberty in its broadest and fullest sense, must be ready and willing to sacrifice something of what he might abstractly consider his right. He must render service, frequently without consciousness of its obligations in maintaining in effective operation the institutions essential to the life of a democracy. This obligation to service can not safely be shifted or passed as unrecognized. "Each community must find in itself the ways and means of organization and expression of its prevailing thought as to what social conditions should be maintained as a guaranty of safety to the essential principles of democracy." The individual who deliberately neglects to do his part in social service is simply throwing so much more in the balance that weighs against the ultimate success of a democratic organization of society.

We may even go a step further in stating the qualities of good citizenship. In a democracy where the general welfare demands the highest possible efficiency in all lines of service it clearly becomes a function of citizenship for each individual to be at his best, as far as lies in his power, (1) in a physical way; (2) in a mental way with ability to think clearly and to act with promptness and skill; (3) in a moral way so as to exert a good influence. To attain such an end each individual should seek to perfect himself in whatever

THE WOMAN CITIZEN

line of native ability he may discover in himself. This he should do not merely in his own personal interest but because he may thus become most useful as a member of the social group.

States representing the choice and will of the people in matters of government have the right, on the basis of the principle enunciated in the preceding paragraph, to require the children to be kept clean, to be properly fed, and to receive the education, within the limits of their individual capacities, necessary to the realization of such a standard of living and conduct.

We have reviewed thus briefly the essential facts in regard to citizenship in order to have before us a background against which we may view the problem of woman's place and function as citizen in our great American democracy. In doing this we have felt that, as a common practice, we as a nation have stressed too much the rights of citizens to the neglect of the corresponding obligations.

PROBLEMS FOR STUDY AND DISCUSSION

Consider in detail the reasons why the ballot is an essential element for full citizenship in a democracy.

On what grounds should citizens be deprived of certain rights? What rights? Why?

THE MEANING OF CITIZENSHIP

Why is such emphasis always put upon intelligence as a qualification for citizenship in the United States?
Discuss the necessity of such a process as naturalization.

REFERENCES

- Ashley, Roscoe L. "The New Civics." Chapters I, II and V. New York, Macmillans, 1917.
- Baldwin, Simeon E. "The Relations of Education to Citizenship." New Haven, Yale University Lectures, 1912.
- Beard, Charles A. and Mary R. "American Citizenship." Chapter I.
- Brewer, Justice David J. "American Citizenship." Scribner's, New York, 1909.
- Hadley, Arthur T. "The Relation Between Freedom and Responsibility in the Evolution of Democratic Government." Yale Lectures, New York, 1903.
- Hughes, Charles E. "Conditions of Progress in Democratic Government." New Haven, Yale University Press, 1910.
- King, Irving. "Education for Social Efficiency." New York, D. Appleton and Co., 1913.
- Kaye, Percy L. "Readings in Civil Government." pp. 94-110. New York, Century Co., 1910.
- Maccunn, John. "Ethics of Citizenship." Glasgow, 1907.
- Willoughby, W. W. "Rights and Duties of American Citizens." New York, 1898.

CHAPTER II

WOMAN'S PLACE WITH REGARD TO CITIZENSHIP

WOMAN was one of the earliest burden bearers of the race. From the time the rudest home of primitive man was established her work there made of her a sort of jack-of-all-trades. As one writer has put it, "The maternal instinct, the strong back, the deft hand, the aversion to aggressive employment, the conservative spirit, were there in flower."¹

It early became woman's part to secure food for her family. It was she who, in doing this, first invented ways of cultivating, harvesting, and preserving vegetable food-stuffs. She also developed the textile arts, and did practically all of the weaving until machinery was invented. Similarly it fell to woman to dress the skins of animals out of which many primitive garments were fashioned. She also had a part in the domestication of animals. In ceramics it was woman who developed not only the forms and uses but the technic of manufacture of pottery. And it was in dealing with this art and with weaving

¹ Mason, W. T. "Woman's Share in Primitive Culture."

WOMAN'S PLACE

that she developed the simple primitive types of decorative art.

Naturally, in her long hours in the home, the woman must have had a very important part in developing the higher art of speech, while she also took an equal part with man in the establishment of the family as the first social unit. She early became the patroness of religion, and hence appears in many primitive cults in the character of priestess.

This much we must say of the primitive status of woman in order to appreciate her social and economic relation to those movements which finally produced the state of civilized peoples and developed that individual relationship implied in citizenship.

Thus through the long ages of human evolution up to the earliest known types of civilization, as we may justly infer, woman shared her full portion of the burdens and responsibilities of home and the family. We see her early as ruler of the home by the law of mother-right. We see her as leading in the fundamental arts, in food getting, in the business affairs of the home. At once producer, artisan, economist and administrator, she certainly measures up comparatively well, in that primitive era, to our corresponding modern ideals of good citizenship.

It is, perhaps, in Egyptian civilization that we first find woman acting her part as true citizen. The

THE WOMAN CITIZEN

Egyptian woman was actively concerned in all the affairs of her day except war. No restraint was placed upon her actions. She appears eating and drinking and taking her part freely in equal enjoyment with men in social events and religious ceremonies. She was permitted to engage in commerce in her own right and to make contracts for her own benefit. She could bring action and even plead her cause in the courts. She practiced the art of medicine. As priestess she had authority in the temples, and frequently, as queen, she was highest in authority in the land.

Later, in Greece, "the citizen-women of Athens had to be mothers and housewives—nothing more," as Donaldson tells us. Here the women of the home were completely dominated by the men. But there was in Athens another class of women, highly intellectual in many instances, to whom was permitted the same larger freedom enjoyed by the women of Egypt. These women were not citizen-women. They might be either foreigners or slaves. The code of social ethics under which these women lived was quite different from that of the citizen-women, as well as of the women of modern civilization.

The status of woman was much the same in earlier Roman days as in Athens. Later, however, as the empire expanded and as citizenship was extended to

WOMAN'S PLACE

larger numbers, the Roman matrons acquired a much wider freedom of social intercourse. They were much out of doors, walking and driving; or they might be seen dining in the company of men. They studied literature and philosophy and had a part in many political affairs. In the courts they were allowed to defend their own cases at law. In the provinces they frequently aided their husbands in government affairs or in the writing of books.

We have seen in the first chapter that when the Roman Empire gave way to the organization of modern nations the Roman law of citizenship was, for the most part, assumed by these new states. There were, however, at least two forces which tended to modify these laws in effect, especially as related to the status of the woman-citizen. These two forces were (1) the barbaric customs of western Europe, and especially with reference to marriage; and (2) the development of asceticism among Christians. The latter, in particular, through the false notions of sex which it established, with promises of special future rewards for those who practiced celibacy, became a powerful factor in the degradation of woman. This change at once limited the liberty and gave greatly inferior rank to woman as compared with man. Thus the old freedom and equality which had marked the later middle Roman period was lost to civilization for a time.

THE WOMAN CITIZEN

The present day still witnesses the struggle of woman to regain this lost ground and still preserve a highly moral social code for the sexes.

Prior to 1835 there was no discrimination against women in the suffrage laws of England. Up to that date it appears that some women actually voted at municipal elections. From 1835 to 1869 they were without any such rights; but in the latter year the women of England, Scotland and Wales were again given the right to vote at municipal elections. English women also have the right to hold certain minor offices, as guardians of the poor, overseers, way wardens, church wardens, and school board members. Since 1907 unmarried women may hold office in borough and county councils, but married women may hold such offices only in the city of London.

We may well consider here the significance of the statement by Aristotle previously quoted: "But the full and complete definition of a citizen is confined to those who participate in the governing power, either by themselves or their representatives." It is hardly to be expected that, in a democratic form of government, those citizens who have only limited political rights or none at all will long remain unrestricted in their civil or social rights, if, indeed, they are not deprived of some of them altogether. The concessions as to suffrage thus made in England, as cited

WOMAN'S PLACE

above, came after a long struggle and a plea, oft reiterated, for the common right of English subjects to representation in taxation.

The withholding from women of the right of the ballot affects not only their property rights, but also woman's status in marriage and in the family, her educational rights, her business and professional status, and in some cases even her protection from personal injury. No class in society, whether the grouping be a result of sex, industry, race, or wealth, can hope to possess in full the enjoyment of all the civil rights under a free government if deprived, wholly or even in part, of those political rights under that government enjoyed by its electorate.

The British Colonies of Canada, Australia and New Zealand show a decidedly favorable attitude towards woman suffrage.

In Canada women have municipal suffrage. In the most of Canada women have parliamentary suffrage and some women have held seats in Parliaments. They also have school suffrage wherever it exists, and eligibility except in Quebec.

In New Zealand women have school board suffrage and eligibility. All women ratepayers and the wives of ratepayers have municipal suffrage. Women also have parliamentary suffrage but not eligibility. In the Commonwealth of Australia women have parliamen-

THE WOMAN CITIZEN

tary suffrage and eligibility on equal terms with men. In some provinces of Australia women have a slightly more limited suffrage than in others.

In Scandinavian countries the freedom of women has been more completely preserved according to the ancient custom among Germanic races than anywhere else in Europe. In Finland and Norway the political rights of women include the franchise, in state as well as municipal affairs. In Finland all women over twenty-four years of age may vote. In Norway the suffrage is limited to women who are taxpayers. In Sweden and Denmark the right of suffrage extends only to municipal elections. Educationally women are far advanced in these countries, and considerable latitude is permitted for entering the professions most frequently reserved to males.

Under the Code Napoleon, woman in France was placed completely under the guardianship of her husband. The modern French code of civil rights shows little change. Women may now be witnesses to civil transactions, as a marriage contract; a married woman may open a savings account in her maiden name but the husband may take such steps as to prevent her from drawing it out; a wife's earnings are her own. France is, however, quite liberal in the matter of woman's education; but only subordinate positions in the civil service are open to her. French women now have

WOMAN'S PLACE

some forms of suffrage in education, matters of employment, in the council of experts, commerce, Church and Mutual Insurance. They are eligible for appointment to relief councils, school and charity committees.

Referring to the situation in Germany a writer as late as 1909 says:² "The theory of the rights of man and of citizens were never applied by German Liberalism to woman in a broad sense." In a number of the German states women taxpayers are permitted to exercise the right of municipal suffrage by proxy. In the matter of education the conservatism of Germany in giving opportunity for the higher education of women is too well known to need any extended comment here. Conditions as to civil and political rights are only slightly better in German Austria.

In Switzerland women enjoy good educational advantages; but in respect to the ballot she votes only in municipal affairs, and then only in those localities from which the male population is absent at work a large part of the year. Woman's social status in Switzerland with respect to rights and privileges is about equal to that of English women.

As regards woman's position in the United States Morse wrote in 1881: "With respect to women the

²Dr. Käthe Schirmacher, "The Modern Woman's Rights Movement," p. 144.

THE WOMAN CITIZEN

title of citizen can apply to them only to the extent to which they enjoy certain rights, in the character of members of the family of a citizen, properly so called; and in general all this depends upon the laws and particular customs of each state." However, at another point he adds: "In this country the statutes generally recognize the emancipation of woman from the domination of the husband as under the old Roman law."

In nine of the thirteen original states of the Union we are told that women had the right to vote in municipal and state affairs. The four states not granting this right were New Hampshire, Massachusetts, New York and Virginia. When new constitutions were adopted, and after the constitutional convention had refused to include the right of suffrage for women in the Federal Constitution, the rights previously granted in the nine states referred to were also omitted where new State constitutions were written.

Since 1848, the date of the first convention for the discussion of suffrage for women, a persistent campaign has been waged under the leadership of numbers of leading women and men of the times. As a result woman's condition in this country has been greatly improved both socially and politically. According to Harriet Martineau there were in 1840 only seven employments open to women in the United States. These were teaching, needlework, keeping boarders, working

WOMAN'S PLACE

in cotton mills and book binderies, type-setting and household service. From the wide range of occupations and professions now open to women the progress in this direction is evident. Similarly conditions for the education of women have been greatly improved.

As regards woman's political status twelve states now grant her full suffrage, both active and passive,³ and nine other states grant limited suffrage in some form. The present struggle includes the various state movements for suffrage through state legislation or constitutional amendment and also the national movement for woman suffrage through amendment of the Federal Constitution.

In order now to estimate the extent to which woman in the United States is prepared to meet the obligations and duties of citizenship we may look to two sources: (1) To the states which have given her the ballot in order to measure her ability to exercise this essential function of a true citizen of a democracy in the interests of public well-being. (2) To the response woman is making to the social demands about her.

As to woman's use of the ballot all available reports from the states where she has exercised the

³ Passive suffrage refers to the right to hold elective offices, while active suffrage is the right to vote and hold office.

THE WOMAN CITIZEN

franchise seem to be to her credit as compared with the voting of men. In those states where sufficient time has elapsed to enable her to organize the work numerous important reforms are to be noted as a result of her political activity.

The matter of the civic obligations of women is much more complex and, in those states where the suffrage is extended to her, is often inseparable from her political activity. Indeed, to a considerable degree, the civic service she has been able to render in all states has been more or less influenced by the results of her political service in a few states; for much that women's civic organizations have accomplished is due to the lessons in organization which the suffrage states have extended to women of all the states.

In order to get to the heart of the situation as to woman's part in social service we shall need to refer to statistics. The following table gives the per cents of males and females engaged in gainful occupations as shown by the census of 1910:

	<i>Male</i>	<i>Female</i>
All occupations	78.8	21.2
Agricultural pursuits.....	85.6	14.7
Professional service.....	63.1	36.9
Domestic and personal service.....	51.1	48.9
Trade and transportation	84.2	15.8
Manufacturing and mechanical pursuits..	83.6	16.4

WOMAN'S PLACE

Of the total population ten years of age and over 53.3 per cent were engaged in gainful pursuits, of which 78.8 per cent were males and 21.2 per cent females. These figures do not include women as wives and mothers engaged in home building and rearing of families except in cases where these are also breadwinners. The number of married women for the same period was over seventeen and a half millions. Thus it would appear that woman is doing her full share as far as economic requirements are concerned. When we consider the wide range of occupations, including eleven different professional groups, in which woman is now engaged, as compared with the seven given in 1840, her advancement in respect to opportunities to serve is certainly most remarkable.

Again, if we consider woman's relation to education the manner in which she meets this obligation is no less remarkable. The number of illiterate persons in the United States ten years of age and above is, for 1910, as follows: Males 2,814,950; females 2,701,213. Thus the women outclass the men by 113,737. As another index of educational conditions the following figures are of interest: School attendance, 15 to 20 years of age, male 5,426,654; female 5,491,571. Twenty-one years of age and over: male 179,237; female 134,019. These figures are for 1910. In 1915 there were enrolled in the 13,810 public and

THE WOMAN CITIZEN

private four-year high schools 670,759 boys and 805,319 girls. The enrollment for the same year in universities, colleges and technological institutions gave, of undergraduates, 79,452 men and 50,606 women; of graduate students 6,998 men and 3,315 women. The enrollment in professional schools stood as follows:

	<i>Men</i>	<i>Women</i>
Theological schools.....	10,135	453
Law	21,324	599
Schools of Medicine	14,047	635
Schools of Dentistry	9,452	195
Schools of Pharmacy	5,805	302
Public Normal Schools	18,358	75,942

Evidently in the field of education our girls and young women are making good use of their opportunities in seeking to qualify educationally for the duties and obligations of citizenship.

Women sensed very early in the movement the chief source of opposition,—the organized traffic in alcoholic liquors. Under the leadership of such women as Frances E. Willard the Woman's Christian Temperance Union was organized. Quickly grasping the strategics of the situation a campaign was begun for the teaching of temperance in the public schools. Thus was generated the great silent force which is now expressing itself in votes against the traffic, and rapidly

WOMAN'S PLACE

freeing the country from the evils of the drink habit.

Then there are numerous organizations having as their aim a purpose similar to that of the National American Woman Suffrage Association. Among these are the Woman's Party, the Friends' Equal Rights Association, the College Equal Suffrage League and the Equal Franchise League. Besides these general organizations there are numerous local city and state suffrage leagues and federations.

In further meeting her social and civic responsibilities woman has organized extensively and along various lines. In the field of industry and economics we find the Woman's National Trade Union League, the National Consumers' League, and the Committee on Women's Work for the investigation of industrial conditions under the Russell Sage Foundation.

Then there are various patriotic organizations, such as the Daughters of the American Revolution, which are contributing to those influences which go to build up and intensify the American spirit of patriotism. Just now we see women especially active in the Red Cross service, devoting time and means to study, to sewing and knitting, and to various other means of providing for the better care of the sick and wounded from the fields of battle.

A very distinct force in the field of woman's efforts is the National Federation of Women's Clubs.

THE WOMAN CITIZEN

Forty-eight states now have federated club organization, giving a total membership of about 900,000. The work of these clubs may be classed under three general heads: (1) Educational, for the improvement of the members; (2) Social; (3) Practical. Under the last head are various philanthropic movements; organized effort at civic betterment; the fostering of schools and aid in reorganizing the school work in the interests of the masses; developing library facilities; concerted action for securing legislation, especially in behalf of women and children.

This national federation of clubs coöperates, also, with similar groups in other countries, thus seeking the universal betterment of women.

When we put with these conditions as they appear in the active civic life of women, the fact that out of the seventeen and a half millions of married women (statistics of 1910) there are some millions of mothers and housewives who are devoting all their time, strength and talents to their home and children, it does not appear that woman is any less neglectful than man of those fundamental social obligations enumerated in the first chapter.

And now as the changed conditions of a foreign war confront the nation our women are awake and doing. They are coöperating not only in the Red Cross work but also in food conservation and in all the various

WOMAN'S PLACE

movements for the proper feeding and care of the men of our vast new army and of the wives and children who remain at home. And we know that no matter how severe may be the test upon the resources and the life of the nation these same women will stand ever ready, organized, competent, and willing, with ready hands to do and quick minds to plan and suggest, as well as with tender hearts to share with others all that may be of misery and suffering.

PROBLEMS FOR STUDY AND DISCUSSION

Effect on the civic and social rights of woman caused by withholding the ballot from her.

Results of suffrage in Scandinavian countries and in New Zealand.

A study of woman suffrage in any one or several States of the Union where it is in force.

Study the points wherein women seem to fall short of qualifying for citizenship and compare this with similar facts about men.

REFERENCES

Allen. "Woman's Part in Government Whether She Votes or Not." New York, Dodd, Mead and Co., 1912.

Christie, Jane J. "The Advance of Woman from the Earliest Times to the Present." Philadelphia, Lipincotts, 1912.

THE WOMAN CITIZEN

Dealey, James Q. "The Family in its Sociological Aspects." Boston, Houghton, Mifflin and Co., 1912.

Donaldson, James. "Woman, Her Position and Life in Ancient Greece and Rome." New York, Longmans, 1907.

Mason, O. T. "Woman's Share in Primitive Culture." New York, D. Appleton and Co., 1894.

Saluby, Caleb W. "Parenthood and Race Culture." New York, Moffat, Yard and Co., 1909.

Starcke. "The Primitive Family." International Scientific Series, vol. 65. New York, 1889.

CHAPTER III

THE WOMAN'S SUFFRAGE MOVEMENT IN THE UNITED STATES

THE movement having as its objective the attainment of suffrage for women began in this country with the Constitutional Convention of 1787. At that time a comparatively small number of far seeing women conceived the idea of a Federal constitutional provision which should insure votes for women in all the states. In fact, the record seems to show that only one woman, Abigail Adams, asked to have the rights of women safeguarded in the Constitution. But the Convention ruled that the rights of citizenship should be determined by the respective states; and so nothing was said as to the rights of women and nothing was written in the Constitution either for or against votes for women.

The implication seemed to be, however, that women should not be included in the electorate. When the states came to the rewriting of their constitutions the nine which, under previous conditions, had made no discrimination in the wording of their constitutions

THE WOMAN CITIZEN

now wrote the word male when designating what citizens should vote. Thus not only did women fail to get recognition in the new national constitution, but even in the states they were definitely excluded from the suffrage. It is doubtless true, as some one has said, that the women of this early time did not see the necessity for women's votes and so neglected this first opportunity for constitutional provisions in the interests of women. Thus the men concluded that in framing the fundamental laws of states and of the nation they alone should have consideration.

The next important event came in connection with the anti-slavery movement. The women were among the most zealous supporters of this movement from its beginning, and this brought a number of them prominently into public affairs. But even here the feeling of men ran high against what they considered the serious impropriety of women speaking in public to promiscuous audiences. It seems incredible that for such an imagined offense women should have received such harsh treatment at the hands of men as is reported to have been given to Abby Kelly, Angeline Grimke, and others who thus essayed to speak.

In 1840 a call came for delegates from the United States to attend an anti-slavery convention to be held in England. Among the delegates chosen were three women, Lucretia Mott, called the mother of the suf-

WOMAN'S SUFFRAGE MOVEMENT

rage movement, Elizabeth Cady Stanton, and Elizabeth Pease. When the convention assembled the English delegates objected to having women, as delegates, seated in the convention, and the three women were shown to seats in the gallery. We are told that William Lloyd Garrison silently registered a protest by sitting with the women in the gallery.

The first Woman's Rights Convention met in 1848 at Seneca Falls, New York. The call for this meeting was signed by Lucretia Mott and Elizabeth Cady Stanton. The convention numbered among its active members such men and women as William Lloyd Garrison, Julia Ward Howe, Henry Ward Beecher, Mary A. Livermore, George William Curtis, Clara Barton and Mrs. Lucy Stone.

The chief action of this first convention was the adoption of a "Declaration of Sentiments," most of which is here given as follows:

DECLARATION OF SENTIMENTS

The history of mankind is a history of repeated injuries and usurpations on the part of man towards woman, having in direct object the establishment of an absolute tyranny over her. To prove this let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws in the formation of which she had no voice.

THE WOMAN CITIZEN

He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has so framed the laws of divorce as to what shall be the proper causes, and, in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women—the law in all cases going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments and from those she is permitted to follow she receives but a scanty remuneration. He closes against her all the avenues of wealth and distinction which he considers most honorable to himself. As teacher of theology, medicine, or law she is not known.

He has denied her facilities for obtaining a thorough education, all colleges being closed to her.

He allows her in church, as well as in state, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry and, with some exceptions, from any public participation in the affairs of the church.

WOMAN'S SUFFRAGE MOVEMENT

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society are not only tolerated but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this disfranchisement of one half the people of this country, their social and religious degradation; in view of the unjust laws mentioned, and because women do feel themselves aggrieved, oppressed and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all rights and privileges which belong to them as citizens of the United States.

Ida M. Tarbell¹ has characterized this declaration, which she discusses as the American woman's first declaration of independence, a "call to war on man." The same writer calls attention to the fact that some things were lost sight of by the framers of the "Declaration." In the first place it is pointed out that universal male suffrage was still in the stage of experimentation according to many good men. Already the

¹ "The American Woman, Her First Declaration of Independence," Ida M. Tarbell, *American Magazine*, 69:468-81.

THE WOMAN CITIZEN

attack had been made by men on the atrocious civil laws referred to as affecting women. The political education of woman had been demanded by men from the beginning as essential to right conditions in a democracy. In no other single particular, in fact, had there been as great advancement as in the education of women.

Yet granting the soundness of these strictures one is impressed in carefully reading the various articles of the "Declaration," by the clearness and directness of the attack, and also by the number of points enumerated which still call for remedy. We may well remember, also, that these women and the men who coöperated with them were just entering upon a great struggle for human freedom and that they were still smarting under the rebuffs received at the hands of men whenever they sought a public hearing in advocacy of remedial action for their own and others' wrongs.

In 1836 Lincoln is reported to have made the following comment on the subject: "I go for all sharing the privileges of the government who assist in bearing its burdens. Consequently I go for admitting all whites to the right of suffrage who pay taxes or bear arms (by no means excluding females)." It would possibly be a fair statement to add that this comment probably expressed fairly well the sentiment of a

WOMAN'S SUFFRAGE MOVEMENT

majority of the thoughtful men of the time in the United States.

Meanwhile the struggle was on. The movement, now a campaign to create public sentiment, went forward with varying degrees of success, but with new leaders arising from time to time, among whom Susan B. Anthony stands out as a leader of great power. A slow but steady increase of followers ensued until the Civil War interrupted all other considerations in the sterner demands upon the country's resources, including its men and women. While women did not actually "bear arms" to any great extent they must have demonstrated to the minds of Lincoln and all others possessed of discernment that there is other work to be done in time of war, perhaps no less essential to the success of an army than the bearing of arms on fields of battle.

Then came the fifteenth amendment to the constitution in 1870. When the nation incorporated in the fundamental law of the land the declaration that "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude," the women realized perhaps more fully than ever before how great a premium men were willing to place on manhood suffrage. Is it to be wondered at that women of high intelligence who

THE WOMAN CITIZEN

had studied this problem and who had struggled unremittingly for their rights rebelled against such an act?

Without regard to the particular situation which led to the adoption of this amendment the fact remains that the Federal Constitution thus assumed the determination of who are to be full citizens of the United States. The friends of suffrage immediately took up the campaign. They referred back to the preamble of the constitution and to the Declaration of Independence as furnishing ample grounds for their claims. There followed a determined struggle for the ballot under this interpretation of the constitution as amended. In March, 1870, Marilla M. Ricker of Dover, New Hampshire, undertook to vote, and in April of the next year Nannette G. Gardner, of Detroit, Michigan, also sought the privilege. The same year Sara Andrews Spencer and Sarah E. Webster with seventy other women of the District of Columbia sought to register as voters but were refused. Their case was taken to the courts and finally met with an adverse decision from the Supreme Court of the United States. Ellen Rand VanValkenburg of Santa Cruz, California; Carrie S. Burnham of Philadelphia, and Mrs. Catharine V. Waite of Illinois, were also refused permission to vote in 1871. Mrs. Sarah M. T. Huntington met with a similar refusal at Norwalk, Connecticut. At Nyack, New York, and at

WOMAN'S SUFFRAGE MOVEMENT

Toledo, Ohio, however, several women succeeded in voting.

It was in November, 1872, that Susan B. Anthony and six other women voted in Rochester, New York, by swearing in their votes, all except one, a Quakeress, who simply promised to tell the truth. They were arrested for illegal voting. After a long course through the courts the final decision against the women was rendered by Chief Justice Waite of the United States Supreme Court. It was during this same year of 1872 that the case of Virginia L. Minor of Missouri also found its way into the courts for a similar cause.

Two lines of action now presented themselves: To secure legislation and constitutional amendments by states—a long and tedious process because of the extreme conservatism of the older and more populous states and also because of the infrequency of change, in many instances, of state constitutions. The alternative course was to undertake to secure a sixteenth amendment to the Federal Constitution.

The stock arguments against suffrage for women were, and are:

- (1) The majority of women do not wish the right to vote.
- (2) Women will use the right, if given them, only to a limited extent.

THE WOMAN CITIZEN

- (3) Only women of ill repute will vote.
- (4) Women are married, loved, and provided for by the men who will right their wrongs.
- (5) Women have small children and home duties far more important than politics.
- (6) Women, when they have secured political rights, will plunge into politics and neglect their homes.
- (7) Women can not fight and therefore must not vote.
- (8) The benefits arising from woman's suffrage are meager. Why not let well enough alone?

The answers to these arguments are :

- (1) It is true that women have awakened but slowly to the importance of the ballot. This is due to the generations of education to a different ideal. To-day the movement for suffrage is wide-spread and includes all classes of women.
- (2) The experience of states and countries where the ballot has been given to women is proof to the contrary.
- (3) The answer is found again in the actual practice which is emphatically against such a view.
- (4) Not all women are married. Many who have been are widows. Besides history does not show that men alone could be depended upon to right woman's wrongs.
- (5) Again, it is not true that all women have children and home duties; but even where this is true a knowledge of public affairs aids greatly in their duties as teachers of the young.
- (6) This has never happened yet where women have been given suffrage rights.
- (7) Not all citizens are called on to fight in case of war. There are many other forms of service necessary to successful warfare, and which thousands of women

WOMAN'S SUFFRAGE MOVEMENT

have rendered and are rendering today. Russian women have demonstrated that women can fight if necessary.

(8) The whole history of woman and of the suffrage movement proves that the benefits are great and far reaching not only to women but to society as a whole.

The radical movement on the part of the women begun in 1848 had for its motive a deep-seated conviction that the interests of democracy demanded full representation, at the polls and in legislation, of all important elements of the social group. It was contended that women have rights and interests to be maintained only by having a voice in the enactment of laws and in the method of their enforcement. That this contention was well founded has become increasingly evident with the progress of national events.

After a long struggle twelve states have granted full suffrage to women. These states are Arizona, California, Colorado, Idaho, Kansas, Montana, Nevada, New York, Oregon, Utah, Washington, Wyoming. Two states, Texas and Arkansas, grant primary suffrage. In Michigan and Rhode Island women may vote for President. Three states, Illinois, Nebraska and North Dakota, have given women both presidential and municipal suffrage. Municipal suffrage is in force in Vermont, while Ohio and Florida give municipal suffrage in charter cities. Fourteen states, New Hampshire, Massachusetts, Connecticut, New Jersey, Dela-

THE WOMAN CITIZEN

ware, Wisconsin, Minnesota, Iowa, South Dakota, Kentucky, Mississippi, Louisiana, Oklahoma and New Mexico, permit women to vote at school, bond or tax elections. This leaves twelve states, if we count Indiana which is still in doubt, in which women have no vote. Besides there are various local problems which arise in these state campaigns which cause opposition to the movement on the part of various selfish interests which fear the votes of women. As a result the really vital principles involved are frequently lost sight of by legislatures.

On the question of amendment to the national constitution, while there are various minor and more or less selfish motives for opposition to woman's suffrage, the principal division of sentiment is on a matter of interpretation of the constitution. One group go back for their interpretation to the original grounds on which suffrage was left to the individual states. They maintain that to deprive states of such regulation of the suffrage would endanger important local interests, and that the Federal Government is not competent to decide justly all the particular issues which such wide variation of interests and conditions would represent. In other words they argue that this is a matter for local governments to look after. One writer even suggests that the inherent rights reserved

WOMAN'S SUFFRAGE MOVEMENT

to the states would be violated directly by such an act.³

On the other hand, the suffragists are convinced that they have established the fact that no constitutional provisions would be violated; that votes for women are entirely proper under the Federal Constitution when interpreted in the light of the Declaration of Independence. In this view they are supported by many of our best statesmen. The suffrage question has long been made an issue in both state and national politics. It took on a new interest, however, in the presidential election of 1916, owing to the rapid growth in the woman vote for electors, and also because the question of amendment to the Federal Constitution was again prominent.

The editor of the *Outlook* in an editorial published in February, 1910, said: "The *Outlook* is opposed to woman's suffrage primarily because it is an advocate of woman's rights, and believes in her right to be exempt from the responsibility of participating in the burdens and duties of government, and that she may be free in the future, as she has been in the past, for a much more important service to the community." Here is a slightly different view. It does not seem clear

³ Henry St. George Tucker in "Woman's Suffrage by Constitutional Amendment," Chapter II. Yale University Press, New Haven, 1916.

THE WOMAN CITIZEN

that the obligations involved in voting should, however, seriously hamper anyone in performing any other important service. This could only be in case of those who should wish to accept official responsibilities. Certainly the intelligence required in order truly to meet the responsibilities of an elector would not come amiss under any condition in a democracy.

In quite a different spirit writes the editor of *The Independent*⁸ when he says: "It would be no prerogative of a state, no matter how 'sovereign,' to determine whether democracy in its borders should be partial or complete." As a nation we are a democracy and as a democracy we have ever had as our ideal equality of individuals before the law. In 1910 there were in the United States 44,639,989 females. Of these there were 12,294,466 fifteen years of age or over who were single, widowed or divorced. If from this number we were to deduct the number under age it will readily be seen that a very considerable number of the women of our country would have no representation whatever in making and administering the laws and levying taxes.

Does it not appear, then, that the vast changes which have taken place since first the thirteen colonies were erected into states call for different methods of dealing with the question of citizenship? Are not the very

⁸ *The Independent*, May, 1916, p. 199.

WOMAN'S SUFFRAGE MOVEMENT

conditions which we see about us today of themselves sufficient evidence that we need to put more emphasis on the idea that we are citizens of a *nation* and not of *states*?

It is doubtless true that some women in their zeal have resorted to wrong methods in their campaigning. There would seem to be no call, in a democracy, for a militant campaign such as was made in England just previous to the present war, and more recently against the President at Washington. Public sentiment, that all-powerful force in democracies, is not to be created by resorting to such campaign methods. If suffrage for women through constitutional amendment is to win it must be by persistent agitation which appeals to the best there is in humanity. Certainly women will gain little for their cause by taking advantage of man's regard for their sex to such an extent as to almost traitorously traduce the President of the United States at such a time as this. Had such banners as were recently used before the White House in Washington been used thus by men it would have gone hard with them.

Most important in the history of the woman suffrage movement was the organization of the National Woman's Party. The first national convention of this party met in New York, October, 1909, with Alice Paul as President. There were in attendance 804

THE WOMAN CITIZEN

delegates. The purpose of such an organization was to secure greater solidarity in a political way and to make possible thus a stronger influence upon constituencies in the various political districts. Such an organization also makes possible the concentration of forces in any local campaign. This organization has taken an important part in the various state movements since its formation. It has now also entered actively into national politics as was evidenced by the woman movement in connection with the last presidential campaign.

Thus the contest for constitutional right to the ballot, lost in the courts of 1875, has been transferred, after a long struggle, to the political arena. The intervening time, as has already been noted, brought to the cause notable victories in many of the states. But now the tide sets strongly towards the national issue. Briefly stated the history and present status of this movement is as follows:

The Federal Suffrage amendment was first introduced in the United States Senate January 10, 1878.

It was voted on in the Senate January 25, 1887, *yeas*, 16; *nays*, 34.

It was again brought to vote March 19, 1914, *yeas*, 35; *nays*, 34.

It was reported from committee, every member ap-

WOMAN'S SUFFRAGE MOVEMENT

proving, September 13, 1917. It is now on the calendar with the date for a vote fixed for June 27, 1918.

The same measure was voted upon in the House January 12, 1915, *yeas*, 174; *nays*, 204. On January 10, 1918, another vote was taken in the House resulting in victory for the women with the *yeas*, 214; *nays*, 136.

The women are more firmly than ever convinced that the question is one of natural rights as citizens of a democracy rather than a privilege to be granted by some higher power. To concede that suffrage is a privilege to be granted in a democracy is to assume that there is a power above that of the people with authority to say who may or may not be the people where the electorate is concerned. When the states ratified the Federal Constitution no one thought of raising a question here for the simple reason that the Colonies had become accustomed to various limitations upon suffrage as an inheritance from the English law. Now as we are able to see more clearly the real and full meaning of democracy and of representative government it seems evident that to give to states the right to limit representation is a contradiction of the most fundamental principle of the kind of government we are supposed to have. In other words, to assume the righteousness of the plea that the franchise is a privilege to be granted to a citizen of the United States

THE WOMAN CITIZEN

is to assume the existence of a central element of autocracy in our form of government.

PROBLEMS FOR STUDY AND DISCUSSION

Discuss fully the arguments against suffrage in the light of existing conditions. (See pp. 40-41.)

Discuss the question of the constitutional right of withholding the ballot from women who hold property in their own right and pay taxes.

Should the poor working woman, although possessed of no property on which to pay direct taxes, be deprived of the ballot when she pays indirect taxes on all she eats and wears?

Study the life and work of Susan B. Anthony.

Is the right to regulate suffrage in this country safer and better as vested in the states rather than in the nation?

REFERENCES

Cutler, H. G. "Why do Women Want the Ballot?" *Forum*, 53:711-27.

Hecker, Eugene A. "A Short History of Woman's Rights from the Days of Augustus to the Present Time." New York, Putnams, 1914.

Kelley, Florence. "Some Ethical Gains Through Legislation." Pp. 172-206. New York, Macmillans, 1905.

Scheirmacher, Käthe. "The Modern Woman's Rights Movement." New York, Macmillans, 1912.

Tucker, Henry St. George. "Woman's Suffrage by Constitutional Amendment." Yale Lectures, 1916.

CHAPTER IV

THE AMERICAN WOMAN IN POLITICS

THE position of woman as a voter is now an established fact. It is not yet universal, however, and there are varying types of suffrage in the different states where laws have been enacted or constitutions amended. This is a natural result from the practice of leaving the regulation of suffrage to the different states. Such a practice does not make for equality of rights in the nation. Judged in the light of present conditions it would seem as though citizenship, in all its fundamental features at least, should be defined by the Federal Government. One of the outstanding facts, as a result of the world-war into which we have been forced by circumstances beyond our control, is the necessity of making the question of citizenship a matter of serious national concern rather than leaving it where it is subject to control by influences which may be inimical to the principles of democracy as we in America are accustomed to interpret it.

We need a new and clearer definition of the phrase—the right to “life, liberty, and the pursuit of happi-

THE WOMAN CITIZEN

ness;" and we need to teach this meaning so thoroughly to every child in the schools that it may not be effaced. What kind of life do we mean? Surely not a mere existence like beasts of the field. The life of man is measured in different terms. He is endowed with mental powers; with ideals; a constructive imagination; an æsthetic judgment; an ethical sense that enables him to grasp truth, to know the right, to love justice, and to be merciful and kind.

What is liberty? Often licentious men are heard to plead personal liberty in defense of their acts; to boast of their right to follow, unrestrained, their degrading appetites and lusts. How can others live in freedom and happiness if this is the meaning of liberty? No; the liberty that makes nations free is the liberty of the individual to so live and develop in all his powers as to make for the freedom and happiness of the entire social group. Any other kind of liberty would soon degenerate into forms of slavery most abject and degrading. The truth of this is amply illustrated by the lives of thousands of people in our cities. The existence of every slum district is direct and awful proof that some persons have turned their liberty into licentiousness. They have become "alien enemies" in a democracy.

How are all people to realize their right to the pursuit of happiness? By self-indulgence, whether it be

THE AMERICAN WOMAN IN POLITICS

in drink, or sexual vice, or gambling, or money getting? How, then, can all have this right? Certainly not at all if some seek to pursue happiness at the cost of happiness, liberty, perhaps life itself, to others; for the right belongs to all as the free gift of God. It is not to be won by might or by power or to be bought with any man's gold.

And now what has all this to do with votes for women? Simply this: The ballot gives her the right to exert her most effective influence in preserving human life by aiding in disease prevention, and social hygiene, and the proper nourishing and care of children. It enables her to vote with all good men against all the fearful forms of licentiousness that infest society and restrict the liberty of thousands or rob them altogether of its blessings. It frees her sex from the final obstacle in aiding those progressive movements in education, in legislation, and in law-enforcement which make for the future and permanent happiness of all mankind.

What is the use of our talking about "free government" and the "blessings of liberty" while we withhold from one of the strongest social forces that can aid in perfecting and maintaining such conditions the most effective instrument that can be wielded in a representative government? Twelve states have already conceded the ballot to women, while many others, in fact

THE WOMAN CITIZEN

nearly all states in which suffrage is not granted, have conceded enough to women to indicate a recognition of the value of their coöperation as full citizens. The twelve states previously named are here given with the dates of their adoption of woman suffrage:

Wyoming	1869	Arizona	1912
Colorado	1893	Kansas	1912
Idaho	1896	Oregon	1912
Utah	1896	Nevada	1914
Washington	1910	Montana	1914
California	1911	New York.....	1917

These states now have full active suffrage, including school, municipal, state and national. They also permit passive suffrage, or eligibility to public office. Illinois, in 1913, granted the vote to women for all offices created by statute. This includes presidential suffrage, and limited municipal, township, drainage and primary suffrage. To grant full suffrage in this state requires amendments to the constitution. Henry St. George Tucker attributes this failure on the part of Illinois to grant full suffrage as proof of opposition to full suffrage by the state. He evidently overlooked the constitutional restriction.

One of the greatest difficulties in the way of woman suffrage in the states appears in the constitutional limitation of the elective franchise to males. This dif-

THE AMERICAN WOMAN IN POLITICS

ficulty will become more apparent still by scanning the following list of states and procedures required for amending their constitutions. Only those states are included which have not enacted full suffrage laws:

Must pass one Legislature	Must pass two Legislatures	Requires majority on amendment only when submitted to the voters	Must have majority of all votes cast at the election
Alabama Arkansas	Connecticut Delaware ¹	Alabama Arkansas ² Connecticut Delaware Florida	Illinois
Florida ³ Georgia ⁴ Illinois	Indiana Iowa	Indiana Iowa Kentucky Louisiana Maine Maryland Massachusetts ⁵ Michigan Minnesota Mississippi Missouri ⁶ Nebraska	
Kentucky Louisiana Maine Maryland	Massachusetts ⁵		
Michigan Minnesota Mississippi Missouri ⁶ Nebraska	New Jersey ³	North Carolina Ohio Oklahoma ³ Pennsylvania ⁴	
North Carolina Ohio Oklahoma	Pennsylvania Rhode Island	South Carolina ⁴ South Dakota ⁴ Tennessee ⁴ Texas Vermont ⁵ Virginia ⁵	Rhode Island
South Carolina ³ South Dakota	Tennessee		
Texas	Vermont Virginia West Virginia Wisconsin	Wisconsin	
West Virginia			

¹ Does not require submission to voters.

² Legislative session annually.

³ May be submitted by Legislature or by petition.

⁴ Constitutional convention possible any time.

⁵ Constitution may be amended only once in 10 years.

⁶ Constitution may be amended only once in 7 years.

Three states, Delaware, Iowa and Michigan, have school suffrage, active and passive, and also some form of taxpaying suffrage for women. Eleven states have

THE WOMAN CITIZEN

some form of school suffrage only. These states with dates of action are as follows:

Minnesota	1875	South Dakota	1887
New Hampshire	1878	Connecticut	1893
Massachusetts	1879	Wisconsin	1900
Mississippi	188c	Oklahoma	1907
New Jersey	1887	Kentucky	1912
New Mexico		1912	

Louisiana has only tax-paying suffrage at present.

It thus appears that at least twenty-seven states now have some form of school suffrage, thus definitely recognizing woman's interest in education. In many of these, however, when it comes to votes for financing education, especially bonding for necessary buildings, women are not permitted to vote. And why should they not be? Are not their votes as likely to be intelligent as those of the men? There are fewer illiterate women than men in the United States, and the preponderance of girls attending high schools¹ would seem to indicate a higher average of intelligence among the masses of women than among men.

There are numerous other interests of society which women share at least equally with man. This is saying nothing of their peculiar personal rights as affected by laws relating to industries and professional call-

¹805,319 girls and 670,759 boys enrolled in all high schools of U. S. in 1915.

THE AMERICAN WOMAN IN POLITICS

ings, temperance and health, marriage and divorce, the age of consent, and various criminal laws affecting women directly or indirectly. To give to woman the right to vote is simply to put her on an equal footing of free action with man in all these seriously fundamental social problems. To quote from Jane Addams:²

If woman would fulfill her traditional responsibility to her own children; if she would educate and protect from danger factory children who must find their recreation on the street; if she would bring the cultural forces to bear upon our materialistic civilization; and if she would do it all with the dignity and directness fitting one who carries on her immemorial duties, then she must bring herself to the use of the ballot—that latest implement of self-government. May we not say that American women need this implement in order to preserve the home?

Outside of the states in which full suffrage is now extended it is difficult to define the situation with regard to municipal suffrage. In Iowa women may vote on propositions to issue bonds or to increase tax. In Michigan women who are taxpayers may vote on local taxation and the granting of franchises. In Illinois women have been Masters in Chancery by appointment and Justices of the Peace by the votes of men only.

² Quoted from University of Oklahoma Bulletin on Woman's Suffrage.

THE WOMAN CITIZEN

Woman's Party to direct the campaigns, there is presented a new force in national politics which must be reckoned with by the leading political parties. A new emphasis is added to this statement by the recent action in the State of New York.

"That it has created a political situation for the leaders of both parties," writes C. A. Beard in the *New Republic*, "is a fact of recognized significance." A feature of this new political situation of more than ordinary interest is the very skillful manner in which the leaders of the Woman's Party conducted their campaign. If the average male politician has any idea that this movement is weak or will fall flat for lack of directing ability, clear headed planning and real political insight, he is doomed to a rude awakening.

Graham Taylor commenting on the woman's campaign in the Chicago city election says of it that "The program which the women submit to the citizens is very directly aimed at maintaining and advancing Chicago's purpose to be a council-governed city, with officials appointed only for merit under the civil service law." He goes on to show how, in the campaign, the women avoided personalities and dealt with the principles involved. "They thereby best demonstrated their virile grasp of the civic issues at stake and their right to be credited by an influential newspaper with having given 'an impressive demonstration of the new

THE AMERICAN WOMAN IN POLITICS

force in Chicago politics.' " With an organization that can conduct such a campaign in a great city like Chicago with all its conflicting forces operative in the realm of politics there are undoubtedly interesting things to be accomplished in the future.

The woman in politics thus promises to become an added force towards the correction of some of the atrocities that have found their way into our political affairs in many forms and places. The woman's party has arrived on the scene at the psychological time. For, as Beard puts it, "The inexorable social forces of the age are marshaled on the side of woman suffrage. The integration of America demands that this great national force be drawn into the main current of our active public life."

PROBLEMS FOR STUDY AND DISCUSSION

Study the varied conceptions of liberty to be found in the minds of the people of a given community and seek to determine what the dominant ideas are.

Discuss the question of the probable effect of woman's voting on the home and family life of the nation.

Make an investigation of the educational value to women of the obligation which the right to vote will bring to them.

Investigate the meaning of the opposition on the part of the southern states to woman suffrage. Is there real serious ground for such opposition?

THE WOMAN CITIZEN

REFERENCES

See references to Chapter III.

Beard, C. A. "The Woman's Party." *New Republic*, 7:329-31.

"The New Force in Chicago Politics." Graham Taylor, *Survey*, 36:34.

"The Western Woman's Drive on Democracy." *Literary Digest*, 53:444-5. Also see pp. 1315-16.

"Women Voters." *Outlook*, 113:641-2.

CHAPTER V

THE LEGAL STATUS OF WOMEN IN THE UNITED STATES

THE study of the legal status of women, varying, as it does, under the widely different statutes of the states concerning marriage, divorce and property rights, presents a complex problem for treatment in a single chapter. No layman as to law could avoid wondering why it should be essential to life, liberty or happiness that there should be such diversity in matters so fundamental to the individual lives of a common country. With all our intermingling, our movements from state to state, with the frequent change of domicile on the part of so many of our citizens, what a world of confusion, of useless litigation, of questionable advantage with regard to certain obligations, might be avoided by the establishment of common laws, in such matters, for all the states. It is doubtless true that some minor differences might always remain for local state adjustment; but the big, fundamental facts might readily be expressed in legislation that would fit all the states. Neither marriage nor divorce are matters to be limited by state boun-

THE WOMAN CITIZEN

daries. The situation is somewhat different as to property rights in general; but as to such rights as affecting woman the general statutes might be practically uniform.

In this respect it would seem as though there might well be built up, from such statutes as most of the states share in common, a new common law, differing materially from the Common Law of England and making provision for the fundamental facts entering into the married relation, the problem of divorce, and the important aspects of property rights. It would be quite within the possibilities that women, by their united efforts, as the right of suffrage is granted to them more generally, should be able to bring about some important and seemingly needed unifications of such laws.

Let us first consider some of the important facts concerning marriage as affecting women. Among these the legal age for contracting marriage should be included. On this point the following facts appear: For Alabama, Arkansas, Arizona, Georgia, Iowa, North Carolina, Texas and West Virginia the legal age is 14 years; but the consent of parent or guardian must be given if the female is a minor, or under 18 years of age.

In California, Kansas, Maine, Minnesota, New Mexico, North Dakota, Oregon, South Dakota, Wash-

LEGAL STATUS OF WOMEN

ington and Wisconsin the legal age is 15 years. Of these states, Minnesota requires consent of parents or guardian if under 15 years of age; all the other states in this group require consent of parent or guardian for all females under 18 years of age.

In the state of Colorado no age limit is set but the contracting parties must have the consent of parents or guardian; or in their absence, the person officiating must be the judge.

In the states of Connecticut and Delaware, and in the District of Columbia no age limit is mentioned, but all minors must have the consent of parents or guardian. Florida is the same except that females under 21 must have the consent of parents or guardian.

Idaho requires like consent if the female is under 18 years of age. In Illinois, Indiana, Montana, Nebraska, Nevada, Ohio and Wyoming the age of consent is 16 years, with parents' or guardian's consent for minors. South Carolina is the same except that parental consent is not mentioned.

In Kentucky and Louisiana the age limit is 12 years with parental consent if under 21 in Kentucky, and under 18 in Louisiana. Maryland grants no license where the female is under 18 years of age without consent of parent or guardian attested by two witnesses.

THE WOMAN CITIZEN

Massachusetts, Michigan, Mississippi, Missouri, New Jersey, Oklahoma, Utah and Vermont require the consent of parents or guardian for all under 18 years of age. New York makes 18 years the age of consent and marriage voidable for all under that age. In Pennsylvania persons under 21 years of age must have consent of parent or guardian. Rhode Island makes no mention of age but places other safeguards. In New Hampshire the limit is 13 years.

Tennessee requires written permission of parent or guardian in all cases under 16 years of age. Virginia requires 21 years or parental consent.

The common law age of consent for females is 12 years, and this still holds in states where the statutes have not changed the age limit. Thus in Rhode Island the age of consent would still be 12 years, while in Kentucky and Louisiana the age limit for marriage set by statute is the same as the common law age of consent.

A license is required in nearly all of the states, and the statutes also designate who is authorized to officiate in solemnizing marriages. The laws of this country consider marriage as a civil contract. The holiness of matrimony is a matter solely of ecclesiastical law. As a civil contract it is good and valid if the parties to it at time of making were "willing to contract, able to contract and actually did contract" according to the

LEGAL STATUS OF WOMEN

requirements of the law in the state where the contract was solemnized.

Most of the states undertake to declare who are competent to marry and also under what conditions persons are not competent. In states where two or more different races are found in considerable numbers special legal prohibitions on intermarriage between these races are provided, as marriage between whites and negroes, or between whites and Mongolians, or whites and Indians.

The laws governing divorce are also of great concern to women. These laws vary widely in some details, although there seems to be general unanimity among states as to the most important phases of the problem. Only one state, South Carolina, is without any laws granting divorce. As to the causes for which divorces may be granted, while there is some diversity, yet on those which may be considered most fundamental there is quite general agreement by a majority of the states. Among the more fundamental causes are the following:

1. Physical incompetency or impotence, named in 38 states.
2. Willful desertion or abandonment, by 44 states.
3. Imprisonment for conviction of felonious crime, by 42 states.
4. Adultery, by 47 states.

THE WOMAN CITIZEN

5. Habitual drunkenness or intemperance, by 37 states.
6. Cruelty or violent treatment, by 42 states.
7. Neglect or failure to provide necessities of life without sufficient cause, by 25 states.

Other causes less frequently mentioned: 1. Husband or wife by a previous marriage still living. 2. Insanity. 3. Fraudulent contract. In all there are as many as twenty-five or thirty causes when we enumerate those from all the states.

The administration of the law in these various cases differs under the varying statutes of the states. While in some cases there are local conditions which may tend to intensify the necessity for variations in the laws, yet it seems quite readily possible that, for the most part, a still greater uniformity of cause and action might be had, and that greatly to the advantage of society in general.

As another evidence of the variation by states, though not so striking, but of very great importance, is the time of residence required in a state before a bill can be considered. The figures given refer to residence required just preceding the petition for a divorce by a plaintiff who comes from another state in which the cause occurred.

Four states require only six months.

Thirty-one states require one year.

Eight states require two years.

LEGAL STATUS OF WOMEN

One state requires three years.

One state requires five years.

The State of Louisiana makes no provision by which a citizen from another state may obtain a divorce. Delaware will not grant a decree to a person whose cause for petition occurred in another state unless the laws of the state from which the petitioner came would grant it for the same or like cause. Adultery is made a crime or misdemeanor in thirty-eight states.

In the matter of granting alimony the general statutory provisions vary but little among the states. This includes alimony pending suits and after settlement, and also alimony which may be granted in cases of desertion without suit for divorce. The woman is usually protected as to costs, pending the suit, especially where it appears that she is without independent means.

In providing for the care of children pending suits, and also subsequently to the granting of decrees, most of the states leave the adjustment of custody, support, and education to the discretion of the Court.

Among the most objectionable conditions of laws regulating divorce in the different states may be mentioned: (1) The lack of uniformity of causes, with a tendency in many states to give too many. (2) The failure in several states to distinguish clearly among annulment of marriage; a divorce from the bonds of

THE WOMAN CITIZEN

matrimony, or a *vinculo matrimonii*; and divorce from bed and board, legal separation, or divorce a *mensa et thoro*. (3) The matter of residence, or the right of an individual to seek divorce in a state foreign to the one in which the cause occurred.

It was for the purpose of remedying these conditions that the National Congress on Uniform Divorce met in Washington and Philadelphia in 1906. In the resolutions adopted and approved by these two meetings held the same year it was agreed that procedure should be through state legislation rather than national, since in the latter case a constitutional amendment would be necessary.

In the recommendations enumerated in these resolutions occur the following as relating to the three unfavorable conditions above named:

I. AS TO CAUSES

A. *Causes for annulment of the marriage contract.*

1. Impotency.
2. Consanguinity and affinity, properly limited.
3. Existing marriage.
4. Fraud, force or coercion.
5. Insanity, unknown to the other party.

B. *Causes for Divorce—a vinculo matrimonii.*

1. Adultery.
2. Bigamy.
3. Conviction of crime in certain classes of cases.
4. Intolerable cruelty.

LEGAL STATUS OF WOMEN

5. Willful desertion for two years.
6. Habitual drunkenness.
- C. *Causes for Legal Separation, or divorce a mensa.*
 1. Adultery.
 2. Intolerable cruelty.
 3. Willful desertion for two years.
 4. Hopeless insanity of husband.
 5. Habitual drunkenness.

It was the opinion of the Congress that the plaintiff in a suit should have a choice between B and C where causes were similar.

II. AS TO DISTINCT CLASSIFICATION

That given under "causes" indicates the action taken. Various explanatory clauses were given following this classification.

III. AS TO THE MATTER OF RESIDENCE AND JURISDICTION

It was the expressed thought and wish of the Congress (1) That for courts given cognizance of suits where the plaintiffs or defendants were domiciled in foreign jurisdictions at the time the causes of complaint arose it should be insisted that relief be not given unless the causes of divorce were included among those recognized in such foreign domiciles. (2) Where jurisdiction for absolute divorce depends upon the residence of either plaintiff or defendant,

THE WOMAN CITIZEN

not less than two years' residence should be required in either case, on account of change of state domicile since the cause of divorce arose.¹

One of the impelling causes of this effort made by the Congress on Uniform Divorce was undoubtedly the rapid increase in the number of divorce suits and decrees in the United States. The increase from 1900 to 1906 was as follows:

<i>Year</i>	<i>Total number</i>	<i>Increase over preceding year</i>
1900	55,751	
1901	60,984	5,233
1902	61,480	496
1903	64,925	3,445
1904	66,199	1,274
1905	67,976	1,777
1906	72,062	4,086

A further comparison of these figures with the increase in population, as shown by James P. Lichtenberger in his study of Divorce, will indicate a more rapid increase in divorces than in population. From this it is rightly concluded that the increase in the number of divorces is an absolute increase rather than increase at the same ratio as population.

While there was doubtless need of some such ac-

¹ See Address and Resolutions and Uniform Law Relating to Marriage and Divorce by the National Congress on Divorce Laws, 1906.

LEGAL STATUS OF WOMEN

tion as that taken by the National Uniform Divorce Congress, yet it is not necessarily to be inferred that the cause of the increase was to be found in the character of existing laws. The more complete study of causation by Lichtenberger seems to point clearly to other causes which would operate independently of any changes in the statutes. Among the causes which he enumerates are the following: Economic development, resulting in economic pressure upon the home and the passing of the economic function of the home; also bringing about the economic emancipation of women. Social progress is the second cause enumerated. This has produced the liberal spirit characteristic of America, has popularized law, and improved the education and general social outlook of women.

In the ethical and religious readjustments following upon the discoveries of science and the broader application of the scientific method is seen a third cause. The old dogmatic stage has given place to rationalism in religion and ethics, and the consciousness of this change has tended to emphasize the intolerableness of certain conditions in the married relation and to demand higher ideals of domestic happiness.

From this standpoint the inference is that increase in the number of divorces does not necessarily mean that marriages between persons not properly mated or worse conditions that have developed after mar-

THE WOMAN CITIZEN

riage have been the cause. The conditions, on a fair basis of comparison, might be found to be even more favorable than in the past. The real difference is in the awakening to consciousness of these conditions and an inclination, with growing independence and education, to seek relief from exceedingly intolerable situations.

In connection with this movement there should be noted the influence of ecclesiastical law. This influence has ever been strongly conservative as opposed to any increased freedom in the granting of divorces. The Catholic Church has maintained its stand as opposed to divorce from any except the major cause of adultery. The tendency of Protestantism has been towards the granting of divorce for fewer causes.

On the other hand those who see in divorce increase an index of social evolution and higher ideals of the married state are not alarmed by such increase. They profess faith in the belief that as higher and more uniformly applied ethical standards of marriage are attained divorce will become less and less frequent and for fewer causes; for many of the causes now pleaded will then have ceased to exist.

On this ground of social change and wider freedom as cause for the increase in divorces Felix Adler ²

² "Marriage and Divorce," Felix Adler, New York, McClure, Phillips & Co., 1905.

LEGAL STATUS OF WOMEN

is inclined to take a much less favorable view than that expressed by Lichtenberger as a result of his study. Adler holds that "the social end of marriage is to perpetuate the physical and spiritual existence of the human race, and to enhance and improve it." He fears that there is a tendency, on account of the wide permeation of ideas of freedom, to forget the great social ends of marriage and of family life; that the entrance of this ideal of freedom means a real danger in the rapid breaking away from all traditions and distinctions as to intermarriages out of the social group.

No doubt there is danger. Indeed, we have had our extremists who would break down the entire social fabric now built upon the family unit by dispensing altogether with the family. But the signs of the times seem to read differently. Out of all this ferment of new thought, this stress of economic change, this broader grasp of the idea of real democracy, the family will yet come forth intact as to its central idea and purpose. But it will mean that marriage has come to be a real matter of heart and purpose and desire on the higher level of a comprehension of its sacred obligations and its significance to posterity. Certainly on no lower level than this can we hope for a diminution of divorces and annulments, or of other and perhaps cheaper modes of severance of the matri-

THE WOMAN CITIZEN

monial bond which some even now would seem to advocate.

A third important consideration as to the legal status of women is the one that relates to ownership and transfer of property. On this matter the following general statement is significant:

It is a general rule throughout the United States at the present time that a married woman may receive, receipt for, hold, manage, dispose of, lease, sell and convey, devise or bequeath her separate property, both real and personal, as if sole, without joining with or receiving the consent of the husband. In the United States the law has reached that lofty elevation of ethical sentiment which enables it to announce that justice knows no distinction of sex. In this country, apart from voting and holding office, woman labors under no legal disabilities of sex.³

In the matter of the guardianship of children the disposition lies with the father in most states. The statutes provide for the designation of guardians or the manner of their appointment in the will of the father. In relatively few cases does this testamentary right go to the mother. Generally speaking, in all other cases, guardians are provided for by statute and their appointment is usually by the court.

Most of the states still provide by statute for dower

³ Bayles, "Woman and the Law," pp. 14 and 142. Quoted from Lichtenberger's "Divorce, A Study in Social Causation." New York, 1909.

LEGAL STATUS OF WOMEN

in case of death of husband or wife. The proportion of the estate included in the dower varies from one-third to one-half depending usually on the contingency of the presence or absence of children. Several of the states have definitely abolished dower, while in a few instances it rests on the old English common law basis. In Louisiana, dowry is still defined as "the effects which the wife brings to the husband to support the expenses of marriage."

Thus it appears that in this country we have advanced very far from the common law basis in all matters affecting woman's legal rights with regard to property, and in so doing have greatly extended her economic freedom. This very fact, however, would seem to make the withholding of political rights a still greater injustice than under previous conditions.

The United States still lags behind most European countries in the matter of providing maternity insurance for married women who work in the industries. Such laws vary in form and effectiveness in the countries where legal provision has been made. The general purpose is to provide for working women, at the time of maternity, not only time off from service, but also financial aid to take the place of the wage that is stopped. Thus far we are wanting in such legislation. For the most part those countries where woman has secured the greatest political freedom are

THE WOMAN CITIZEN

also most liberal in such legislation affecting bread winning mothers.

In the matter of workmen's compensations and employer's liability acts we are in much better shape, and these laws also materially affect the status of the working woman.

Two or three subjects of more recent legislation for women are related to woman's employment in the industries. Chief among these are the eight-hour law, factory regulations as related to health conditions and morals, and the minimum-wage problem. In many of the states there are excellent laws regulating factory conditions backed up by adequate provisions for inspection and enforcement of these laws. Needless to say, however, there is much more to be accomplished in this direction.

A number of states are on record for laws limiting the working day or week for women, usually providing for an eight-hour day or forty-eight hour week. As was to be expected these laws were vigorously attacked in the courts in several instances, and cases have been heard and decisions rendered by the United States Supreme Court, thus establishing these laws as to their main features. The usual objections raised as to the constitutionality of these eight-hour laws have been: (1) The question of freedom of contract; (2) the equal protection of the law. The rulings on

LEGAL STATUS OF WOMEN

these two points by the United States Supreme Court are fairly expressed by the following brief quotations from decisions on two California cases written by Justice Hughes: (1) "The liberty of contract guaranteed by the constitution is freedom from arbitrary restraint, not immunity from reasonable regulation to safeguard the public interests." To this was added that "Upon this point the recent decisions of this Court upholding other statutes limiting the hours of labor of women must be regarded as decisive." (2) On the second objection the following: "The legislature is not bound, in order to support the constitutional validity of its regulation, to extend it to all cases which it might possibly reach."

Thus the right of state legislatures to enact laws to regulate working hours, and that regardless of what other states may or may not have done, is clearly established. But in the language of the ruling it was further intimated that it might also be possible for legislatures to classify and discriminate as to the nature and severity of the work performed. The same principle of differentiating the occupations involved as to severity and as to health has arisen in connection with legislation seeking to establish a minimum-wage law. In this latter case, however, the problem is a somewhat more complicated one.

THE WOMAN CITIZEN

In an article on "Minimum Wages for Women," by Professor Taussig in the *Quarterly Journal of Economics* for May, 1916, the writer undertakes to set forth the real economic problems involved. Among other things he calls attention to the fact that "of all the women employed at least half are between the ages of sixteen and twenty-five." He goes on to show that the proportion of young girls is much the largest in the lowest paid group, and that of these girl-workers 80 per cent live at home and contribute the greater part of their earnings to the family budget. Professor Taussig holds that these might fairly come in a different class from older women who support themselves. He then advocates a wage-board whose duties it should be to regulate, standardize, and protect the wages of women, and to effect what is feasible in the raising of them.

The Oregon law actually does embody such a plan. This law makes the following provisions concerning working women: It makes illegal (1) unreasonably long hours; (2) conditions detrimental to health and morals; (3) wages inadequate for the support of women; (4) unreasonably low wages for minors. The law does not undertake to define these illegalities in detail. Instead it creates an Industrial Welfare Commission with authority to determine, in particular oc-

LEGAL STATUS OF WOMEN

cupations and localities, what hours, conditions and wages are actually prohibited under the law.⁴

The common arguments advanced in favor of eight-hour day legislation may be summed up in the statement that it materially advances the standard of living. Here again, however, there should be a qualifying clause; for sometimes idle hours for girls and young women might mean far greater harm than hours of toil that seem over long. It is largely a question of knowing what leisure really stands for. Time off alone without adequate provision for healthful recreation, for self-improvement, or for some service of love or patriotism has caused more human wreckage than long hours at honest toil.

PROBLEMS FOR STUDY AND DISCUSSION

The status of woman under the common law of England, and the extent to which this common law affects the status of women in the United States.

A study of the attitude of ecclesiastical bodies on the question of divorce, and the effect of this attitude upon marriage and family life.

The question of domicile as affecting divorce legislation.

A study of Lichtenberger's "Social Causation as Affecting Divorce."

⁴E. V. O'Hara, "Wage Legislation for Woman." *Catholic World*, 100:443-50.

THE WOMAN CITIZEN

A discussion of the desirability in this country of maternity insurance laws.

A comprehensive study and discussion of minimum-wage legislation.

REFERENCES

Adler, Felix. "Marriage and Divorce." New York, McClure, Phillips and Co., 1905.

Bayles. "Woman and the Law."

"8-Hour Day for all New England Women." *Survey*, 36:269.

Goldmark, J. "The Supreme Court and the 8-Hour Law." *Survey*, 33:677-78.

Lichtenberger, James P. "Divorce, A Study in Social Causation." New York, 1909.

Mathews, Shailer, Editor. "The Woman Citizen Library." Vol. 7. Chicago, The Civic Society.

"Minimum Wage for Women." *Nation*, 102:610-15.

O'Hara, E. V. "Wage Legislation for Women." *Catholic World*, 100:443-50.

Stinson, Alvah. "Woman Under the Law." Boston, Henderson Printing Co.

"What Uncle Sam Does Not Do for Women in Industry." *New Republic*, 7:324-26.

White, Frederick A. "Laws on Marriage, Divorce, and Property Rights of Married Women." Los Angeles, Baumgart Publishing Co., 1910.

CHAPTER VI

WOMAN AND THE AMERICAN HOME

"THE home is in one sense merely a house in which one lives. But in the deep and racial sense it is a place prepared by two mating adults to shelter their love and their young, and it is in this fundamental sense that I wish to consider it.

"If the home is a place of spiritual peace and renewal for adults, and a place of safety and happiness for children, it fulfils its functions; otherwise it falls short of them. If civilization does not supply for the world's families homes which perform these functions—if adults cannot obtain rest in their homes nor children happiness—civilization has not yet deserved its name."¹

The same writer in comparing homes of the poor in America with those of the same class in England says:

"The homes of the American poor have of course much the same defects as those of the English, or the poor of any other nation. Slums are plentiful, squalor abounds, motherhood is turned to drudgery. But the laws protecting the mother and child are for the most part better than in England, with notable exceptions.

¹ Beatrice Forbes-Robertson Hale, "What Women Want," p. 146. Frederick A. Stokes Co., New York, 1914.

THE WOMAN CITIZEN

Maternity grants are unknown, workmen's compensation acts almost so, child labor is frequent, and the age of consent often too low. The difference lies rather in the interpretation of the laws by the courts, which breathes a spirit fairer to women."

Thus we may readily discover the logical sequence of the above chapter title as following the discussion of the "Legal Status of Woman." But the fine statement of the significance of the American home suggested in these quotations is not to be passed over merely as a connecting link. It furnishes us as well a fair presentation, at least by implication, of the problem which our chapter topic suggests.

It may truly be said that the American home represents the high tide of progress which the great socializing influences at work in the world have already achieved. But it should not be forgotten that these very same movements toward ultimate betterment have brought immediate problems which render the situation almost precarious. The condition is such as to call for the utmost care and watchfulness and sanity of all friends of the home and family.

In the first place, the great industrial revolution which has resulted in the building up of our great factory system has robbed the home largely of its earlier economic significance. Jane Addams is doubt-

WOMAN AND THE HOME

less right when she says that "It is hard to see how the basic industries of England could have been developed without the thousands of women and girls who, in spite of public opprobrium, followed their old occupations."² But when this happened there also began to go out from the home one of the chief factors in maintaining its solidarity under the old common law régime. Today practically all of the industrial pursuits belonging with the immediate interests of the home, aside from "keeping" the house and preparing and serving the meals, have been taken over by outside organized labor groups. Even in the few simple home duties that remain there are no longer any considerable number of persons available for such service who are at all fitted for it. The housewife who is also a mother of children, even where the family income is sufficient to admit of the expenditure, is scarcely able to employ any one competent to relieve her from part of the drudgery incident to home and family life. In the case of the poor the situation is often one of unspeakable misery. As has been seen this country makes no provision, as yet, for maternity insurance; and our laws concerning workmen's compensations and employer's liability acts, while better than the condition implied in Mrs. Hale's statement as

² "Woman in Industry," Jane Addams. American Academy of Political and Social Science Proceedings. Vol. 56.

THE WOMAN CITIZEN

quoted above, are not such as to render much aid in the cases of maternity among working women.

The removal from the home of so large an economic element together with the transfer of the education of the children almost entirely from the home to the school have left the home without the facilities and incentives for the training of young girls in the homely duties and occupations calculated to qualify them in turn for the responsibilities of homekeeping and motherhood. Thus the young wife and mother of today must find out by hard experience what formerly was thoroughly taught in the home. And in this process of experimental learning home and family ties are frequently put to a severe test and the peace and companionship which alone give significance to the home are seriously affected if not destroyed altogether.

It is true that the schools and colleges are now coming to the rescue in the preparation of girls and young women for home duties; but there still must remain the great change in the atmosphere and significance of the home and of family life which these transfers involve. And there are other changes of similar import. In the earlier days of our nation the care of defectives, as the blind, the deaf, the crippled and infirm, was provided for in the homes. Now the special school, or infirmary, or hospital, the home for the

WOMAN AND THE HOME

aged or the orphaned, take the place of the home in providing such humanitarian services. Even in matters of general aid to the very needy of the community such organizations as the associated charities assume all responsibilities.

Thus again there is taken from the home those many opportunities for the exercise of the altruistic spirit and the practice of certain fundamental Christian virtues which these various services represent. These changes, with the Sunday School for early religious training, have greatly narrowed the sphere of activities and influence of the home. They have made of family life a peculiarly specialized feature in the social group, and the effective continuance of it as the essential unit of social organization demands the most careful consideration and study of all friends of democracy.

We believe with George Elliott Howard^{*} that "as the ideal of the family rises civilization advances." The family rather than civilization is at the base of all social progress. But how is this position to be maintained? Woman is, and must ever be, the central figure in the home. In some way we must be able to retrieve for the home life every essential force

^{*}"The Education of Women and Sex Equality." George Elliott Howard. American Academy of Political and Social Science Proceedings, Vol. 56.

THE WOMAN CITIZEN

which may have gone out from it with these great socializing influences which have been and still are affecting the life of the family in our midst. Are we giving to woman today all the power and influence she may need in her efforts to preserve the integrity of the home? How can she win back the essence of that which has gone out in the fields of education, of humanitarian service, and of economic pursuits without having a full and equal voice and eligibility in shaping the public policies which control these great fundamental interests of society? What is there so sacred in the constitution of a liberty-loving nation, framed for it when the essential conditions of freedom were little understood, that should stand in the way of conserving the home, the central institution of a democratic state?

We have seen that divorces are on the increase, and Professor Lichtenberger has shown us ⁴ that the causes are to be found chiefly in the results of socializing influences upon the home. Then the way to reduce the number of divorces is to counteract these effects by aiding in those readjustments of home life which the situation demands. And this is where woman is most likely to be expert. As was seen in an earlier chapter ⁵ it was women who first practiced

⁴ See *supra*, Ch. V.

⁵ *Supra*, Ch. II.

WOMAN AND THE HOME

the arts of peace in the perfection of which governments have long since been busy; and women have continued in practice to this day.

George Elliott Howard⁶ puts the whole matter in a comprehensive way when he says: "Two things are urgently needed in the process of socialization: that the woman should have an opportunity to do a full share of the world's work; and that the man should take a full share in the work of the home." Such a readjustment generally, already an established fact in many American homes, would mean a fuller companionship among all the members of the family—of wife with the husband and both parents with their children. It would mean a fuller intelligence on the part of both parents on all matters of public interest in community and state; for each one would supplement the other from the field of widest individual experience.

Such a situation would mean a broad initial intelligence for each, such intelligence as was pointed out in the first chapter as essential to good citizenship. The schools and colleges are already taking care of this part of the problem, although the proportion of young women who go on through college is not yet what it should be.

Just here we meet with a strong traditional weak-

⁶ See *supra*.

THE WOMAN CITIZEN

ness in man's conception of universal education. There are many men still whose limited vision of the possibilities and needs of democracy compel them to assume that there must always be a lower stratum of unintelligence to do the low grade drudge-work of the world. In the same class, largely, are those who still believe that college training for the average woman is not only unnecessary but undesirable. They set up the plea that college trained women avoid marriage; or, if married, they shun maternity. Much more in keeping with the facts is this statement by George Elliott Howard:⁷ "Educated women are not shunning marriage or maternity; but they are declining to view matrimony as a profession, as their sole vocation, or to become merely childbearing animals. Let us not worry about the destiny of college women. It is simply wrong wedlock which they are avoiding."

If woman is to take the part for which nature and environment have best fitted her in this reconstruction of the American home she will have ample need for the kind of training which our best high schools and colleges can give her. She will need this as the equal companion of her husband both as citizen and in the rôle of parenthood. For how else can she hope to bring the needed mental insight and comprehension to the study of those social problems for the

⁷ See *supra*.

WOMAN AND THE HOME

solution of which she is to cast her ballot or even frame the necessary laws and direct the procedure? It is she, largely, who will not only be the exemplar but the close adviser for the daughters of her home and community when they, in turn, are preparing to assume the responsibilities of twentieth century home making. To do this wisely she will have good need of all that a well-ordered college education can give. For must it not be through woman herself, largely, working in and through the home, that our girls are to be set free from the baneful influences of the traditions and superstitions which womankind has inherited from the early asceticism of the Christian Church and from the old Roman law?

And then there are the sons, also, to be set right in their attitude toward the opposite sex and concerning marriage. They, too, have an inheritance from the same asceticism, the discrediting of the married state, the degradation of woman, and the resulting double standard of social morality for the sexes. In this duty the man should certainly share; but he will do this most effectively when he has given a sympathetic ear to the woman's view-point. These are conditions which public sentiment alone, that public sentiment which comes from well-ordered homes where intelligence dwells, can change permanently for the better; for without the strong backing of such

THE WOMAN CITIZEN

public sentiment the making of laws to compel such an attitude will largely be in vain.

The problem of social distinctions is one which seriously affects the home and its problems. There are two classes of social distinctions which thus enter into the home and family life and are inseparably bound up with it. These are, (1) distinctions based on personal and moral cleanliness and, (2) those based on wealth and family traditions; really four different forms, although usually somewhat closely related as given. Every wise and loving mother feels bound to guard her children against contact with immoral people or the children from immoral homes. She feels a like obligation, perhaps less keenly but still insistent, to guard them against disease contagions which usually appear first among the children from homes where squalor and general uncleanness reign. Such conditions lead inevitably to a drawing apart into social groups with the resultant problems presented in education, in intermarriage, and in the general social attitude of the home.

Still more unfortunate, especially in its effect upon the children, is the class of distinctions growing out of ostentatious wealth or inordinate pride of family and birth. It is difficult to say which of these two classes of social distinctions is the more undesirable, the more immoral, in fact. Both are far-reaching

WOMAN AND THE HOME

in their influence upon the home. Parents are excusable sometimes if they keep their homes aloof from the immoral and the uncleanly; but there is no good ground for aloofness because of one's wealth or one's family. Such distinctions, at least, have no proper place in a democracy.

It is through the social atmosphere of the home itself that these social maladjustments must be cured. And it is the mothers, who, after all, are closest to the children in the formative period of their ideals. Through them should come the instilling of such ideals as to real social values as shall eliminate from the growing generations all unworthy unsocializing factors.

Considered in this sense, the home represents a peculiar social interest. In a way it means that the community as a whole has a home interest and an interest in every home. It is here, we believe, that women are to help to find the way to the solution of this most difficult social problem. We are our brothers'—our neighbors'—keepers. The community itself has a home function, as a result of the great socializing process. To analyze this function, to understand its relation to the individual home, on the one hand, and to the homes of the community collectively on the other, is a task for the accomplishment of which women, mothers, are peculiarly endowed. Next to

THE WOMAN CITIZEN

the mothers in fitness for this work and with the advantage of special training for their task, are the women who teach in the schools.

The entire situation as the teacher in the kindergarten sees it, and as related to mothers in the homes, is well expressed in a paper on "Child Hygiene and the Parent," by Anna Irene Jenkins, of Pasadena, California.⁸ The following statement in regard to the attitude of the parent is especially interesting here:

There is: (a) a small percentage of mature, keen mothers who have studied long and experimented intelligently, and who are going forward with assurance of ultimate success; (b) a much larger percentage of mothers just awakening to a need in themselves, anxious to be shown how to use intelligently this information which they are told exists; (c) a great mass of unawakened womanhood immersed in a search for diversion, and for daily bread—dwellers in palace and cottage; (d) a dawning appreciation that a father is a parent; (e) a progressive awakening along social and civic lines. What was once delegated to private philanthropy now becomes civic duty in preserving and improving the citizenship of the land.

Here then we have stated the prevailing situation with regard to the home function of the community as it appears in the work of the kindergarten. This real home interest furnishes a bond of sympathy, a

⁸ Proceedings of National Education Association, 1913, pp. 662-65.

WOMAN AND THE HOME

community of interests which should bring into close and hearty coöperation all classes, whether dwellers in palace or cottage. And there are many things to indicate that this is really coming about. There is already a nation-wide movement for the organization of mother's clubs, parent-teacher associations, and mothers' congresses for this very purpose of coöperating in all things related to child welfare. The Federations of Women's Clubs, state and national, are aiding greatly in this work. Parents more and more frequently seek direct coöperation with the schools in all matters pertaining to the care and education of their children. The schools, also, through visiting teachers and visiting nurses are seeking a like direct coöperation with the homes. All this lies along the line of ultimate solution of this phase of the home problem.

The placidity of home life in the United States is also seriously affected by the conditions existing with reference to domestic service. The situation is one brought about in no small degree by that narrowing of the sphere of economic activities of the home already discussed in this chapter. The tendency to narrow and specialize household service has made that service less democratic and at the same time more monotonous. The rapid increase in wealth and the number of well-to-do homes has also seriously affected the situation by greatly increasing the relative cost

THE WOMAN CITIZEN

of competent service. Thus again the homes of the poor and the middle classes suffer; and it is in these same homes that we usually find the largest number of children.

The relatively low wage which women can get in homes other than those of the rich or very well-to-do makes it impossible to secure any except the most crude and unsatisfactory service. For those who serve the life is barren, there is little opportunity for wholesome recreation, or for self-improvement where such a thing is desired; and any real social life is practically impossible. The type of persons available does not, as a rule, add favorably to the home environment as it affects children. Emerson spoke with his usual insight when he said: "The reform that applies itself to the household must not be partial. It must correct the whole system of our social living. It must come with the plain living and high thinking; it must break up caste, and put domestic service on another foundation. It must come in connection with a true acceptance by each man of his vocation,—not chosen by his parents or friends, but by his genius, with earnestness and love." And this reform is still waiting in very many of our American homes. May we not look for the coming of that day, through the sympathetic and wholehearted action of our women, when those who do service in the household shall not be

WOMAN AND THE HOME

without honor in our homes? Nothing but the coming of real democracy among women, based on a common high intelligence, can ever bring such a solution to this problem of domestic service. In the language of Lucy Maynard Salmon:⁹

The general remedies therefore must include a wider prevalence of education in the true sense of the word, not its counterfeit, information; that mental education which results in habits of accuracy, precision, and observation, in the exercise of reason, judgment, and self-control, and that education of character which results in the ability constantly to put one's self in the place of another. There must be scientific training and investigation in economic theory, history, and statistics, especially in their application to the household, and an increased popular knowledge of all scientific subjects concerning the home, those which secure the prevention of economic and material waste in the household as well as those which concern the questions of production for it. The educational forces must "pull from the top" and draw domestic service into the general current of industrial development.

PROBLEMS FOR STUDY AND DISCUSSION

An investigation and report on the efforts being made to solve the problem of domestic service.

How is the home to make up for the relative lack of

⁹Lucy Maynard Salmon, "Domestic Service in the United States," p. 203. New York, Macmillan, 1897.

THE WOMAN CITIZEN

opportunity for training in the exercise of the altruistic spirit?

A careful consideration of the kind of education best adapted to the needs of women who are to become home builders.

What means are now provided by which to carry the home ideals into general community life?

REFERENCES

Coolidge, Mrs. Mary R. "Why Women Are So." New York, Henry Holt and Co., 1912.

Hale, Beatrice Forbes-Robertson. "What Women Want." New York, Frederick A. Stokes Co., 1914.

Howard, George E. "The Education of Women and Sex Equality." Proc. American Academy of Political Science. Vol. 56.

Richardson, B. J. "The Woman Who Spends." Boston, 1904.

Salmon, Lucy, Maynard. "Domestic Service in the United States." New York, Macmillans, 1897.

CHAPTER VII

THE SOCIAL LIFE OF WOMEN

SOCIAL life as it affects woman may be classed under three heads: (1) The social life engaged in as wife and mother for the prestige of the husband and family and for what is believed to be for the good of the children. (2) A social life chosen for the general welfare of the community—a social worker. (3) As a member of that peculiar class known as “society”—the leisure class—whose social aim is self-gratification without mentioning the cost.

In the various professional fields and in business, wherever, in fact, men are called upon to deal with many of their fellows a man's social status usually counts for much in the struggle for a successful career, no matter what the motive may be. Most men of affairs, in the crowding of business engagements and professional duties, come to rely largely on their wives for leadership in such matters. They look to the women of their homes to plan events and to find the way towards social advancement for themselves and for the family group. Such a service from the wife

THE WOMAN CITIZEN

springs naturally from her love for her husband who to her is *the only man*. As Lewis Leopold¹ would put it:

The sentiment felt by a woman in love towards the man of her choice is itself the greatest, the most perfect, and most successful prestige in the world—a prestige which is not due to chance, nor to the bungling activity of man, but a masterpiece of nature, the result of a repeated activity of her will, and ensouled of her soul.

So it is that many good and great women devote their lives, that is the part of life left free from ordinary domestic affairs, to thus building up a place for their husbands and families as social factors in the community in the warmth of whose influence good people generally are glad of a place. Where there are children this social prestige of husband and wife carries over, in most instances, to sons and daughters as they approach the adult stage. Thus love for husband and mother love, blending, furnish a powerful and perfect normal motive for this type of social activity.

Where this motive does not develop into a ruthless ambition that looks beyond the pecuniary abilities of the family, the resulting good fellowship created

¹ Lewis Leopold, "Prestige,—A Psychological Study of Social Estimates," p. 73. London, T. Fisher Unwin, 1913.

THE SOCIAL LIFE OF WOMEN

among friends and neighbors furnishes one of the brightest and most hopeful situations in our democratic society. But wherever an inordinate ambition to climb to higher social levels is developed the results ultimately are likely to be disastrous to the family and a scar upon the social life of the community. It is hard, yes, quite impossible generally, to restore such prestige when once it is lost through business failure and the mortgaging of one's estate. Yet the prevalent environment in America has encouraged extravagant ideals; and the dream of a success that was to come has too frequently been the undoing of a man whose wife could not or would not bide the time of its coming.

The vital importance of family hospitality and good fellowship, if only there can be preserved with it a wholesome spirit of friendly and normal emulation, can hardly be over-estimated. Perhaps no other single cause, outside of the molding influence of the public schools, does so much towards creating and maintaining that spirit of solidarity so essential as a social bond. Whenever great interests are at stake this community fellowship bond asserts itself; and rarely does it fail to manifest sufficient influence to determine the action or the public opinion of the community as a whole.

The giving of one's self entirely to a too narrow

THE WOMAN CITIZEN

view of family social life frequently defeats its own ends; for there is a larger social life of the community upon which the social advancement of the family depends. To neglect to contribute something to this life is to limit by so much the possibilities of the family prestige. If there is anything in the idea that the community is, in a sense, a home, as expressed in the preceding chapter, this home feature in it must be vitalized from the real homes of the families that make up the community.

This leads to the consideration of the second form of social life for women—that of the social worker who seeks the general welfare of the community whether that be circumscribed and local or whether it be the larger community, as state or nation. In no equal period of our national history does there appear such a rapid evolution of social activity as has appeared within the last twenty years in this form of social life devoted to the community. It has led to the establishment of innumerable social centers in city and country alike; to social settlements in congested regions where dwell the poor and the outcast of the world. It has been the basis for numerous organizations, for liberal financial endowments, and for special training of expert workers in this field of human salvage.

And in this great work woman leads;—woman, un-

THE SOCIAL LIFE OF WOMEN

married, teaching in the schools, perhaps, but still finding a place to lend a hand for social betterment; or, like Jane Addams, with her whole life devoted to this work of undoing the damage to the race that the ruthlessness of man has wrought, man who has exploited human beings even as he has exploited the natural resources of mother earth in order to gain wealth and power. Or it is woman married and a home builder and keeper, yet finding some time to give for the sake of her neighbor's home, her neighbor's child, as well as for her own; woman with means, like a Mrs. Russell Sage, establishing foundations for carrying forward the blessed work of human and social rehabilitation of the world's "down and out" classes.

Probably four-fifths of all the workers in this phase of social life are women. This is not stated in any spirit of criticism of man and the part he plays in this field. The aim here is to call attention to the fact that so many great and noble among women find time and inclination to give themselves to the solution of this great problem—the darkest side of our democracy. And who shall ever be able to estimate fairly the mother influence of women who have experienced maternity thus injected into this great socializing effort?

How different is the outlook when we come to consider the third group of women in social life—the feminine "leisure class"—whose social aim has here-

THE WOMAN CITIZEN

tofore been self-gratification and whose time and substance have been spent in seeking new thrills to occupy the heavily hanging hours. In this discussion of the "Theory of the Leisure Class" Thorstein Veblen states the case in these words: ²

"By virtue of its descent from a patriarchal past, our social system makes it the woman's function in an especial degree to put in evidence her household's ability to pay. According to the modern civilized scheme of life, the good name of the household to which she belongs should be the special care of the woman; and the system of honorific expenditure and conspicuous leisure by which this good name is chiefly sustained is therefore the woman's sphere. In the ideal scheme, as it tends to realize itself in the life of the higher pecuniary classes, *this attention to conspicuous waste of substance and efforts should normally be the sole economic function of the woman.*" ³

It will readily appear to the reader that the abnormal development of the desire for family prestige described in the discussion of woman's social relation under the first head ⁴ might readily lead to such a situation as that expressed in the italicised portion of the above quotation. Normally the main statement would also apply to the legitimate aspect of the

² Thorstein Veblen—"Theory of the Leisure Class," p. 180. New York, Macmillan, 1899.

³ The Italics are the writer's.

⁴ See *supra*.

THE SOCIAL LIFE OF WOMEN

struggle for prestige. But the tendency very frequently is to produce that situation in families which has given rise to the use of the phrase "social climbers."

Generally speaking, however, Mr. Veblen evidently had in mind the *society par excellence* group, and especially the women of wealth and leisure. Undoubtedly this type goes far back into history. It represents a social condition which has appeared in emphasized form when nations have begun to decline, as in Rome, or as a prelude to great national upheavals, as in the case of the French Revolution. With this class the selfish motive strongly predominates. From the standpoint of good citizenship they would put a strong emphasis on their "rights" as individuals, but would press softly or evade altogether the idea of social obligation which is of the very essence of a democracy. Their social bond is not even sympathy of tastes. It is merely the sharing of expensive pleasures. As one writer has expressed it, "the giver of a new thrill or the inventor of a fetching stunt is more of a hero than a Pasteur or a Peary." They read of social centers and settlements with a yawn of disinterestedness or send a check for a few thousands of dollars with a vague notion that this giving of financial aid to a cause may serve in some sort of vicarious way for the deed they owe to human fellowship. "Their own no-

THE WOMAN CITIZEN

tion is that society exists to sweeten with the charm of social exclusiveness the joint enjoyment of the costly."

The above quotation is taken from a characterization of the society of Gotham, in which the names of a number of women socially conspicuous because of their wealth and lavish expenditure have stood forth in sharp outline in recent years. The winter arena of this social group is the great city and its environs or somewhere in southern climes; the summer social season centers at Newport, where a modest estimate of expenses for keeping a house for a season, or from July first to September tenth is at least \$100,000. It has been said, indeed, that "to live in Newport as the Newporters do, one must spend all his time and money at it."

Here in the "cottage district" are to be found the bathing beaches with solarium, and with crystal palace for banqueting and for balls. For a woman of the "ruling" class a day's program might include something like the following:

An elaborate toilet to suit the day's special feature.

Breakfast.

Summoning of the social secretary in order to make plans for entertainments, and send out invitations.

Bathing at the beach, followed by luncheon.

A spell at bridge.

A garden fête for charity's sake, or dinner, or both, followed by a ball.

THE SOCIAL LIFE OF WOMEN

In all these matters woman reigns supreme. Fifty per cent of the men "stand ready to pledge careers, fortunes, honor itself, to the shibboleth of 'class.'" The other fifty per cent submit with mild protests, chafe and curse in secret, or send "regrets" for "unavoidable detention" by business. "Nearly half of all the prominent families concerned of first rate celebrity and any size have some sort of a *cause célèbre*—divorce or worse."

If there is a leisure class in the West we are told that "it is the idle wives of busy, successful men." They have their city homes, their summer cottages on northern lakes or in the mountains, and their winter bungalows on the Pacific coast or in the region of the Gulf of Mexico. The general attitude of these people has not been especially different from the Eastern group, except that the men in the case have been less submissive, perhaps, and more apt to leave the women to their own resources in the search for pleasures. But even in the West the snobbery of the home atmosphere has gradually gotten into the systems of the men and made its appearance in their efforts at exclusiveness in club life, and, to a certain extent, in their professional or business relations. For both East and West it is readily apparent that Mr. Veblen's "theory" as to the "leisure class" would hold good and "the sole economic function of the woman" has

THE WOMAN CITIZEN

been the "conspicuous waste of substance and effort."

Is it to be wondered at that thoughtful men and women, true American citizens, have been disturbed at such a situation? They have known full well that this social group whose motto has been "all for self," whether consciously or not, was flouting the ideals of democracy. They have represented the autocracy of wealth. They have been "slackers" if not even "alien enemies" in the midst of a liberty-loving people.

As far as the women in the first and second types of social life are concerned it is safe to say that they have been living well up to their civic and social obligations as citizens. But much that they have tried to do has been opposed or offset by the anti-social attitude of the "idle rich."

And what shall we say of the thousands of women, married and single, for whom there is no social life except that which they may glimpse, from time to time, as a result of the efforts of social workers? They are the toilers in factories, sweat shops, retail stores, restaurants, and as domestic servants. Their lives, at best, are sordid, scrappy, filled with untold dangers, temptations, misery. If they marry it is frequently as a way of escape which more often brings added drudgery as children come. Nominally, they, too, are citizens. Many of them serve their country

THE SOCIAL LIFE OF WOMEN

better than they know, yet their dreams do not come true.

To their more fortunate (?) sisters at the other social extreme they have been only a necessary evil, a means of putting through the drudgery part of their plans for costly pleasures. And in order to keep up the pace which their women spenders set many of the men have had to study out new schemes for making their capital return inordinate profits at the expense of the masses. The lower the wage scale of the workers the larger the dividends of capital would be. So men have squabbled and dickered and deceived as to the wages in order to keep their incomes up to the level of expenditure which their idle wives had decreed.

It is strange that in a land of liberty and plenty men and women could so deceive themselves as to who must pay the price of their ruthless wastefulness. They have connived at keeping up the wage their money brought by keeping down that which might give free life and happiness to thousands who, as employees of the captains of industry who exploit the capital of the rich, were the slaves of an autocracy which no Czar could ever surpass. Now, as war clouds darken over us, Congress considers ways and means of taking of the profits of the rich to pay the added bills. Why not in peace as well as in war find ways of limiting

THE WOMAN CITIZEN

to a fair standard the wages of capital? Is it because liberty means license to those who have the intellect and the power? And are these the ones who are afraid of women's votes?

In England we are told that the war is bringing all to a common level of national service; that young women from the higher classes work side by side with those of humble station. But how pitiful a showing for our modern civilization that nothing short of a great world cataclysm threatening the very lives of nations could bring about a condition so much to be desired. Let us hope that in the future we may be so organized socially as to keep alive that complete community feeling upon which all democratic order and endurance must finally rest.

Of an entirely different character is that social life through organization in which, today, we find women of every class. In clubs, in church societies, throughout the entire country we find women organized for study, for discussion, and for action. They are seeking to know the latest thought in regard to social well-being not only at home but in every land. They are studying the educational system, problems of community improvement, recreational interests, in order to be prepared to act intelligently in putting through such reforms and improvements as shall tend to make better communities and better citizenship. To these

THE SOCIAL LIFE OF WOMEN

groups of women, using their spare hours in self-improvement in order that they may the better serve, this country owes far more than the masses of men will ever realize.

And now as the war clouds lower we see a wonderful transformation among the upper social classes of America. There are no longer the "idle rich." Gone are most of their gay festivities, their heedless expenditure for pleasure and dissipation. Instead we see the women now side by side with others working for the Red-Cross service, selling liberty bonds, caring for families of soldiers, raising funds to supply delicacies and entertainment for our boys in camps and in the trenches across the seas. The souls of the women of our nation are at last fused into one great force, devoted, tender and self-sacrificing for the cause of a better humanity.

PROBLEMS FOR STUDY AND DISCUSSION

An investigation into the nature of the social bond which in a time of national danger tends to eradicate social divisions.

A study of those qualities in women which seem to fit them for social service in a much higher degree than is the case with men.

An investigation into the extent to which the idle rich

THE WOMAN CITIZEN

are in any way contributing to any cause which has for its purpose the social betterment of the country.

REFERENCES

- Barnes, Earl. "Woman in Modern Society." New York, B. W. Huebsch, 1912.
- Nearing, Scott and Nellie M. S. "Woman and Social Progress." New York, Macmillans, 1912.
- Schreiner, Olive. "Woman and Labor." London, T. F. Unwin, 1911.
- Spencer, Mrs. Anna G. "Woman's Share in Social Culture." New York, M. Kennerley, 1913.

CHAPTER VIII

SPORTS AND RECREATION FOR GIRLS AND WOMEN

WHEN one takes time to think about it there appear to be no such things as sports and modes of recreation peculiar to women. Practically all sports and pastimes engaged in by men are open to women of today. History tells us of the Spartan women who trained their bodies, even as men, for great muscular strength and endurance. Mythology also tells of the Amazons, the fighting women, who warred against the Greeks. In the later period of the Roman Empire we are told that the women were much out of doors, riding and walking. European women generally seem to have been rather strongly inclined to athletic exercise and to have developed greater physical vigor and endurance than their descendants in America.

However, when we come to consider the modern woman's attitude towards recreation we find no comprehensive scheme corresponding to the needs of all classes of womankind. For the most part their pastimes are of a social character, shared with men, and are more apt to lead to weakness and ennui than to

THE WOMAN CITIZEN

normal physical vigor. Is this all there is for women in the field of sport? Or shall we agree with that writer who says that "sport is not, or should not be, a social function?"¹

As one runs through the list of sports engaged in by women he finds only those types which are characteristically engaged in by men. In fact there are very few sports, either indoor or afiel, known to men in which women do not participate. This fact by itself is probably not so important as the one suggested by the above question, *i. e.*, the motive of feminine sport. If it is solely that of association with the male sex then we should have to agree with Mr. Aflado. If, on the other hand, the motive is primarily that of a desire for wholesome recreation and general physical betterment we should agree that any and all forms of sport which have been found conducive to good health along with good morals, whether enjoyed in a social way or taken exclusively, should be approved.

Generally speaking, however, women of leisure make use of out-of-door sports largely in order to counteract such enervating pastimes as those of the ball-room or card table. While this is undoubtedly better for them than to omit the sports, it is certainly to be regretted that such a considerable number of women, who, if any at all, should always be "fit,"

¹ F. G. Aflado, *Little's Living Age*, 269:380.

SPORTS AND RECREATION

should find it necessary to use pathologically the means best adapted to real personal betterment.

Our schools and colleges no longer neglect to provide training for girls and young women in the various lines of sport. Our best high schools have their gymnasiums and many of them swimming pools open to the use of the girls under the direction of experts in physical education. Here the girls not only have the lighter gymnastic training, but also engage in games of basketball and swimming exercises. The outdoor track and field sports also are open to many of them. In the colleges all these things and more are provided. Young women swim, row, ride, run, jump, golf, play tennis, shoot, and take cross-country walks. All leading colleges for women and most coeducational institutions have regularly established physical directorships for the young women.

These college trained young women are thus prepared to go out either as social workers, school teachers, or leaders among the leisure class of women, and teach others to love sport. The woman of leisure undertakes to offset the results of excessive gaiety of the social season by participating in such sports as golf, lawn-tennis, sailing, rowing, swimming, cross-country walking, riding, motoring, running, field hockey, skating, and in some cases gardening, fishing, hunting, and going on camping expeditions. She has

THE WOMAN CITIZEN

learned that the preservation of feminine beauty is dependent upon such vigorous outdoor life. In winter she transfers her sports mostly indoors, except skating, skiing and coasting, to such pastimes as bowling, fencing, hand-ball, squash, æsthetic dancing, and the more quiet games of cards, billiards or pool.

Women workers include two groups—brain workers and those less intellectually employed in the industries and by the big commercial establishments. For the first group recreation is provided either through their home relations, when they are so fortunate as to be at home, or through various clubs and organizations, as the Y. W. C. A., or organizations similar to the Mobile Business Women's Club of Mobile, Alabama. This latter organization has an \$8,000 house with a capacity for 200 guests at Magnolia Beach on the east side of Mobile Bay. The membership is composed of women from the professions, business and trades. Besides caring for members the Club also undertakes some philanthropic work for women not able to pay the cost of a stay at the Club House. This is, indeed, an ideal arrangement which might well be repeated by very many cities that are now without any such provisions in the interests of women workers. But to be really successful it must come from the initiative of the women concerned. As an illustration of what a small city may do through

SPORTS AND RECREATION

woman's initiative the story of the Bay Tree Inn,² LaPorte, Indiana, furnishes an excellent example.

The big problem in this matter of recreation and social life for girls and young women has to do with the second group, with the thousands of girls and young women in our cities without any home life, the women workers in shops, factories, department stores, mail-order establishments, and offices. These young women and girls are not intellectual as a class. For most of them education has been limited. Life to them is largely barren, hard and exacting. Too often the only escape from the racking grind, or even brief respite from their sordid existence, is to be found through a doorway that leads to degradation and shame. Long hours and a low wage bar them from effective membership in any organized movement for wholesome recreation and social enjoyment. They represent a very heavy portion of the toll of human lives demanded by that shameless greed which ruthlessly seeks its own base and unsocial ends through such exploitation of human necessity.

Naturally this problem, stupendous in its proportions as well as in its significance, has long held the attention of social workers and thoughtful people who are at all conscious of the facts. The situation in the country towns and villages and rural dis-

² *American City*, 10:352-4.

THE WOMAN CITIZEN

tricts, while different, is little less startling when closely scrutinized. Among other things this rural situation is undoubtedly the cause of driving many girls into the cities as a way of escape from the dull monotony of country life. Various organized efforts have been launched to meet and solve this deplorable situation. The churches have done something, but their present organization is not adapted to the requirements of the situation. The Y. W. C. A. of our cities has been and is trying hard to find the way to take up the task, but it is handicapped by its fixed rules and standards and by conventional law. "The Young Women's Christian Association is without a social program. The need of one is urgent," writes Dr. Anna L. Brown, Secretary for Hygiene and Physical Education.³ Dr. Brown quotes from writings by the World's Committee, and the following quotation is especially significant here:

'The World's Committee is at this time especially concerned over the problem of recreation. As girls move more freely in the community and take their place with men in industrial and business life, they will not be content with a lesser freedom in their hours of leisure. What can we do to offer our girls and young men proper opportunities of meeting for healthy enjoyment and recreation together?

³ *Emergency City Bulletin*, Y. W. C. A. Published by National Board, N. Y., 1917.

SPORTS AND RECREATION

Equally significant is the further discussion of the recreation problem by Dr. Brown. We quote her own words:

Our recreations have taken on the complexion of our indoor habits of living. If the amusements we know most about are hot house amusements we have that fact to blame. A larger life would produce a larger social content—more leisure hour interests and activities, and in this lies the hope for the solution of our moral problems. Morality is not learned in isolation. It is the fruit of social discipline, of learning to respect other people's rights and subjugating selfish desires. It is expressed in terms of conduct. For a man the highest encomium upon his conduct is manliness, for a woman, womanliness. Men and women need training in comradeship—our social program should include more of the active sports which develop the practice of fair play, the spirit of sportsmanship.

Surely here are stated some very fundamental and far-reaching truths. If women are to play their full parts as citizens in a democracy some such ideal as to leisure and recreative activities must become their united aim.

But there should be much more in the way of recreation for young women than that to be had in a social way. The latter would represent only a portion of the fruition of recreational activities and sports which should be provided separately for women. The

THE WOMAN CITIZEN

National League of Women Workers was organized about thirty years ago. It represents nine eastern states and has a membership of about 14,000. The avowed mission of this League is to sound the note of democracy for women. Its leaders see the limitations of the various religious organizations although they fully appreciate the work these organizations are doing. They say that the people do not understand the needs of girls; that they should have organizations separate from men and a place in social centers for housing but without loss of independence.

The various city surveys of recreation facilities seem also to emphasize the need of better special provision for the recreations of women. The situation and need with regard to playgrounds is clearly set forth in the report on the Indianapolis survey made in 1914 from which we quote the following:

Playgrounds for girls from twelve up, and including young women, have become an important factor in recreation systems. Custom or the total lack of facilities has too often denied to girls the exercise and play which are their natural right. Space for girls can, in some instances, be provided in connection with children's playgrounds, or on some of the more park-like areas of a city, where tennis, playground ball, basket ball, field hockey, and other outdoor exercises can be provided for girls and young women without the difficulties of ad-

SPORTS AND RECREATION

ministration which would be present in connection with a field used by large numbers of boys and men.⁴

Thus we see that with our playground associations, social centers, church and Y. W. C. A. workers, we still have here a vast problem. Back of it all is the home life or the lack of it; the thousands of girls and young women in ill-kept boarding houses; the low wage, and the long hours of work. Suitable homes for working girls should be a matter of first consideration. Well-organized schemes for financing vacations for working girls should be encouraged, such as the Vacation Savings movement. The Public Schools should be opened for recreation centers wherever conditions will permit. To quote a former mayor of the city of Minneapolis:

The chief function of government is to protect the citizen in the full enjoyment of his or her natural rights, including the opportunity for abundant and wholesome recreation and decent social intercourse; but in a great city this opportunity is wholly denied to thousands of citizens, young and old, simply because the necessary facilities are not provided.⁵

Over against all the efforts which many good citizens are making for the improvement of the social and

"Indianapolis Recreation Survey," Published by Playground and Recreation Association of America, F. R. North, Secretary, 1914.

⁵Quoted from an Editorial in the *American City*, 7:203, 1912, from a speech by Mayor J. C. Haynes, Minneapolis.

THE WOMAN CITIZEN

recreational interests of girls and young women are the commercial recreations—the dance halls of the saloons, the cafés and cabarets, the cheap theaters, and the poorly censored or wholly unlicensed moving picture shows. Think of the lure to tired, homeless, socially submerged girls of these brilliantly-lighted resorts; of the music and merriment of the dance hall and the cabaret; of the moments of forgetfulness with the moving picture play or the cheap theater with their portrayal of degrading ideals and base motives; of the attractiveness of summer amusement parks. Through all such means are the leisure and play-time of city youth exploited by profiteers.

No wonder that such investigations as that made by the Illinois State Senate in 1913 should result in recommending better public recreation facilities, more careful censorship and licensing of amusement places, and a more efficient police guard at the doors of dance-halls. This is one reason why women are needed on the police force. In just such situations is there a demand for the office of "City Mother" advocated by the same Mayor of Minneapolis quoted above. "Recreation," writes C. M. Goethe,⁶ "is a world need." Like all other great fundamental human needs it is a temptation to its exploitation by degraded human selfishness. In so far as any government neglects the

⁶ C. M. Goethe, in *Survey*, 31:27-8.

SPORTS AND RECREATION

protection of its citizens against such rapacity it is a failure. At no point is democracy more severely on trial. The first great step towards a complete and lasting cure is that sense of mother-responsibility for all the children and youth of a community which can come only with woman's equal responsibility with men for all social organization.

The most baffling thing about the entire situation is the inertia of tradition, of custom, of social conventions as they affect woman and her place in the social group. Truly here "the education of the children must wait upon the education of their parents." As the trouble begins in the home there also must any radical cure begin; but to do this the treatment must first be applied in the schools where parents are being educated. Here is where "social convention" steps in and interferes. As an illustration let us consider the social dance. Because men have exploited it as one of the most popular social pastimes of youth various ecclesiastical bodies have condemned it as "an instrument of Satan," and certain it is that as an attachment of the wine-room it probably deserves that appellation. The manner of its use by certain groups of the leisure class has not helped the situation. As a result this very popular and proper form of social recreation, especially when not distorted or made a basis of evil thought by the character which well-meaning

THE WOMAN CITIZEN

Christian people have given it, has by these same people been unconditionally consigned to the Devil.

A very pointed illustration of the above situation occurred in one of the large public high schools of Chicago. The principal, seeing the gravity of the problem of the social life of the boys and girls, sought to counteract certain evil influences of the neighborhood. He had a good high school orchestra and a gymnasium with a good floor. Under his personal supervision, and always with trusted teachers present, he permitted the pupils to dance while the orchestra practiced after the luncheon period or at the close of the afternoon session. In due time he was visited by a delegation of ministers who protested warmly against what they considered a demoralizing practice for a public school. "Well, gentlemen," said the principal, "these young people will go to the dance halls over yonder on ——— street if they do not dance here. What would you suggest as a substitute?" It is said that the ministers went away gravely thoughtful, while the boys and girls, themselves the happier because of the decent surroundings, went on with their dancing.

In Chicago, as in many of our cities today, thanks to the efforts of public welfare organizations into which many good women have thrown their influence, the public playgrounds and social centers are care-

SPORTS AND RECREATION

fully, ably, supervised. Much gratitude is also due such men as Henry S. Curtis for tireless leadership in playground organization. But many more leaders are needed, trained leaders, who are able to direct girls and young women in accomplishing what they, themselves, desire and plan to do. Both men and women are needed to supervise intelligently, sympathetically, the recreational centers for men and women. They are needed in city and country alike.

But in this work there is no place for pharisaism. There must be that sympathy that can be patient enough to take the young women and girls on the level at which their environment has placed them and inspire in them the initiative to move forward and upward. These leaders need to be richly imbued with that spirit which says, "Neither do I condemn you. Go, and sin no more."

And in this work of social conservation there is a great service which commercialized recreation can render; but first it must be made clean. Rightly used the photo-play and even the "cheap" theater may become powerful allies of the social worker. These alone, among all the recreational amusements, are able to offer most effectively at the same time real mental and moral stimuli; to open new worlds of thought and of possible living to these prisoners of commerce and industry; to bring a brighter ray of heaven's light

THE WOMAN CITIZEN

from beyond the mirk and gloom of their sordid work-a-day lives.

In all this effort for salvage from this mad whirl of our cities and from the equally deadly calm of the country, the vital principle of initiative and participation, of realized democracy, must not be lost to view. Concerted action is in itself one of the greatest of social conservators. For the weak and vacillating, the weary and tempted, there is no greater assurance of freedom than that which sympathetic fellowship and coöperation can give. It is not the imposition of rules and restrictions ready-made by organizations that is needed, but the voluntary establishment, out of their own experiences, of the rules and principles that shall govern them. Herein doubtless lies the explanation of many failures on the part of would-be "uplifters."

Through all efforts at wisely directed recreation there should be ever at hand the opportunity for mental stimulus, for gradually advancing to higher levels and broader fields of thought. Mere pleasure seeking, the endless round of sports and games and social recreations will, in time, grow stale and meaningless without this widening and deepening of the mental life. Here, as has been suggested, the photo play will help. But greatest of all, perhaps, is the organized work for meeting this need which is being carried on through

SPORTS AND RECREATION

the public libraries. Many a life wreckage has been saved through the ministry of an interesting book. So, likewise, art and music minister, silently but mightily.

When we think of what womanhood means to the world—of motherhood, sisterhood, wifehood; of the beautiful friendships of noble women—what is there that men should deny or withhold that may help to rescue and uplift the vast crowds of young womanhood from this mad and hopeless struggle in this “dead sea” of modern civilization?

PROBLEMS FOR STUDY AND DISCUSSION

- An investigation into the matter of whether there are sports and games best designed for women and girls exclusively.
- A study of the provisions for sports and recreation for girls and women in any given community or state with a view to ascertaining what might be done in way of improvement.
- A thorough study of the playground movement in America.
- An investigation as to the extent to which provision is made in cities for separate space for the recreations of women and girls.
- A study of the vacation savings movement, the method of its operation and results attained.

THE WOMAN CITIZEN

REFERENCES

- Bowen, Louise De Koven. "Safeguards for City Youth at Work and at Play." New York, Macmillans, 1914.
- Dudley, Gertrude, and Kellor, Frances. "Athletic Games in the Education of Women." New York, Henry Holt and Co., 1909.
- Indianapolis Recreation Survey.* Published by Playground and Recreation Association of America. F. R. North, secretary, 1914.

CHAPTER IX

WOMAN AND RELIGION

IN quoting in the first chapter from the book on "Ethics of Citizenship" by John Maccunn we found that author naming "the alliance of religion" as one of the qualities of good citizenship.¹ Our discussion of the essential relations and activities of woman as a citizen would certainly be lacking in a very important sense if we omitted to say anything of her spirit and service in the field of religion.

Reference has also been made in the second chapter to the fact that women have had an active part, from very primitive times, in religious rites and ceremonies. Perhaps it would be fair to say that the priesthood of various early religious cults was either assigned definitely to woman as priestess or took its general character from practices inaugurated by women. The Greek had his gods and goddesses, the Hebrew his prophet and prophetess, the early Christians their deacons and deaconesses, and all of these their women as teachers of religion.

The twentieth century in America finds us with

¹ Chapter I, p. 8.

THE WOMAN CITIZEN

the Christian religion dominant, with a liberal representation of Jews, and in smaller numbers are to be found followers of Mohammed, Buddah and Zoroaster. Among Christians we find the great Roman Catholic and Protestant bodies of communicants, the latter especially representing a long list of denominations and sects. Within the limitations and laws of these groups, both Christian and Jewish, the relation of woman to the active social function of religion is essentially the same.

Among all Christian churches of the United States 43.1 per cent were males and 56.9 per cent females according to statistics reported in 1906. Of the Roman Catholic body 50.7 per cent were women, and of the Protestants 60.7 per cent. Among Protestant bodies the following per cents of female communicants are of interest as indicating the relative inclination of women as compared with men to active church relationship and service.

Adventist Bodies...	63.2%	Friends	53.8%
Baptist Bodies....	61.5%	Lutheran Bodies...	53.9%
Christians	59.6%	Methodist Bodies...	61.5%
Church of Christ,		Presbyterian Bodies.	62.1%
Scientist	72.4%	Protestant Episco-	
Congregational	65.9%	pal Church	64.5%
Disciples of Christ..	60.0%	Reformed Bodies...	57.1%
Dunkers	57.3%	United Brethren....	59.9%
Evangelical Bodies.	60.0%		

WOMAN AND RELIGION

In the days of the early church throughout the East women were teachers of their own sex by necessity, as male teachers were not permitted to enter the apartments of the women. Likewise most of their church service was along womanly lines as this was interpreted at that time. Thus besides instructing women and children they served as nurses and in extending the hospitality of family and church to visitors. Women also served as deaconesses (or official widows), presbyteresses, prophetesses and female bishops. A notable exception to this rôle for the women of the early church was the case of Paula who, an able Hebrew scholar, assisted Jerome in translating the Bible. Among the very early church names of women notable for their service and hospitality are Mary, Lydia, Priscilla and Phœbe. The influence of these early church women upon their husbands and sons in bringing the latter to recognize Christianity is said to have been very marked.

With the rise of the monasteries in the middle ages women as nuns became rulers of monasteries and exercised a profound influence on all classes, from princesses to peasant women, through education which centered in these institutions. It was during this period chiefly that the various monastic communities of women known to us today originated. Among the Roman Catholic communities of women noted for

THE WOMAN CITIZEN

their service to humanity which originated during the reign of the monastery and later are the Benedictines, Franciscans, Dominicans, Ursulines, Sisters of Mercy, Hospital-Nuns of St. Joseph of Bordeaux, Sisters of St. Joseph, and many others.

Women were very active during the Reformation. It is a curious fact in history, however, that although Luther himself denounced celibacy of the clergy, and, himself a monk, married a nun, yet the Reformation which he was chiefly instrumental in inaugurating put an end to woman's independent religious activities for two hundred years. Since that time women have organized extensively for carrying on various philanthropic endeavors of a Christian character, including work with young people and in the interests of the higher education of women. This organized Christian service among women has included missionary work, both home and foreign, and embracing, also, women's medical missions; the Christian Temperance Union for the teaching of temperance; Sunday School work, including the writing of religious stories for children. And during the past fifty years they have been gradually invading the pulpit, as leaders in Christian thought and organized service.

The total missionary work of the Roman Catholic Church in the nineteenth century shows a record of 8,321,963 converts from Paganism. These converts

WOMAN AND RELIGION

were attended by 12,305 missionary priests, 4,863 brothers, and 17,284 sisters; that is, the women workers in these missions, in all lands, were slightly in excess of the men.

In 1910 there were in the United States and Canada fifty Protestant missionary societies with 2,290 ordained and lay missionaries and 1,580 unmarried women workers in the field. If we were to include the number of wives of missionaries who were also at work we should doubtless find that with Protestant missions also the women at least equaled the men in numbers.

Speaking of the education of women workers in missions a paper read at the Edinburgh World Missionary Conference of 1910 gave the following view of the women in this field:

A vision of the place of women in the building up of the whole fabric of national life, and a statesman-like conception of the way to realize the vision is urgently demanded. In the work of national regeneration to which we have set our hand the woman missionary has a place of primary importance. She works indeed for to-day, but she must be trained to know and act upon the knowledge that, down to the smallest detail, her work and her life belong to the great future.²

From the reports we have had, from time to time, of the work of the mission schools and the medical

²Quoted from the *Review of Reviews*, 47:366-7.

THE WOMAN CITIZEN

work of women as missionaries it seems evident that here woman has indeed found a great field for service. And what more direct and effective attack upon the problem of "national regeneration" could possibly be made than to carry the enlightenment of both science and Christianity to the mothers, present and future, of any people? There is no more profound truth in all philosophy of social and political betterment than that this work should begin in the home and in the school. And, as in the days of Christ, the healing of the body opens an easy way to the healing of the mind.

But women do not confine the work of missions to the foreign field. They have organized the home field as well and are doing a great work in our own land. Back of all their field work are the women's missionary organizations in the churches. Almost all congregations have organizations of workers. They help to raise funds for the different missionary causes in the United States; and, what is perhaps more important still, they help greatly in keeping alive the missionary spirit of the churches. This they do through public readings and discussions supplemented by lecturers from the outside, and frequently by reports of workers on a furlough from the foreign fields.

More recently, as we have seen, woman has entered the pulpit. According to a recent report of the United

WOMAN AND RELIGION

States Commissioner of Education there were 453 women enrolled in theological schools for that year, or about one woman for every twenty-five men. And this is only part of the logic of the times and of a fair interpretation of the teachings of Christianity. The highest messages of Christ were often confided to women, as in case of the Samaritan woman at the well, and also in the case of Mary Magdalene. Both in the pre-Christian age and in the time of the Apostles women were permitted to preach.

In England the Established Church has blocked the way to the progress of woman in this direction as, indeed, it has also in education. This situation has called forth considerable recent discussion from the women of England. In one of these discussions on "The Coming Order in the Church" an English woman says: "The eternal truth that men and women should work together for the extension of the kingdom of God was plainly enunciated by our Lord's attitude to women."³ The editor of the *Independent*, commenting on this situation, makes the following significant statement concerning the conditions here: "In America we have many women ministers, and they are above the average of the men ministers, not, we presume, because of the superior ability of the feminine sex as preachers but rather the contrary, because only

³ E. Picton-Turberville, in *19th Century*, 80:521-30.

THE WOMAN CITIZEN

women of unusual capacity and conscientiousness feel called to that vocation." ⁴

From the very nature of things it seems probable that woman's activities in the pastoral field of church service are destined to grow, although not to an equal extent with men. At least it seems reasonable to suppose that in cases of large congregations where assistant pastors are needed such places should come to be filled more and more by women especially trained for the work.

In the Sunday School work women as teachers far outnumber the men. Perhaps the most important feature in this respect is the fact that all the children in our Sunday Schools in the lower grades pass under the religious instruction of women. With the well-known impressionableness of children such a fact as to their religious training can not but exercise a profound influence upon their subsequent attitude towards a religious life and service.

In the field of sacred music as constituting a part of religious worship women also occupy a leading place. As organists, choir singers, soloists, violinists, and frequently also composers of church music woman's influence is again felt as a power for spiritual uplift and religious devotion.

One of the many organizations of women not dis-

⁴ *Independent*, 87:401-2.

WOMAN AND RELIGION

tinctly religious yet having chiefly a religious motive is the Woman's Christian Temperance Union. This organization was established in 1874 and in 1916 had organized representation in every state and territory of the United States, with a total membership of 500,000. Its work was brought into special prominence by Miss Frances E. Willard, who served as national president from 1879 until her death in 1898. In 1883, under Miss Willard's leadership, was organized the World's W. C. T. U. of which she was also president for the remainder of her life. This now includes organizations in over fifty nations. This organization works through various departments. Probably the greatest piece of work which it has been chiefly instrumental in accomplishing in the United States is the introduction, through legislation, of the teaching of temperance in our public schools. A wise German philosopher once said that "whatever a nation would have appear in the lives of its people it must first put into the schools." The action of the W. C. T. U. in this instance and the results now apparent in public sentiment and political action are strongly corroborative of the truthfulness of the philosopher's utterance. It is evidently also quite the opposite, in effect, from the application of the same philosophy by the German government and the results we see in that unhappy nation today.

THE WOMAN CITIZEN

As far, at least, as Christianity is concerned, history seems to indicate that women are more generally and also more deeply religious than men. In very many of the activities which have been mentioned in previous chapters woman's chief motive appears to be religious. In all her numerous fields of philanthropic work, in many aspects of club work, in educational work and frequently in her literary efforts, woman manifests this characteristic motive. In fact there is good ground for the assertion made by Miss Ruth Rouse in the *International Review of Missions* when she says in effect that all great liberating movements including the women's movement have, directly or indirectly, sprung "from the permeation of human thought with our Lord's teaching on the value of the human soul." Miss Rouse believes that this idea of the importance of personality and the idea of service as taught by Christ are the two great motives which impel women in their struggle for freedom, both social and political.

When we consider that it required the teachings of Christianity to bring to the world's thought a true conception of the meaning, in all its fullness, of democracy in governing the affairs of men, the thought expressed by Miss Rouse is quite in keeping with the whole matter. But the world is a long way yet from being able to substitute the motive of service for the

WOMAN AND RELIGION

motive of individual selfishness. With the fuller emancipation of woman and her more active entrance into various fields of social service we may readily look for her greater activity in the interests of religion. Along with this greater freedom will come a more general education of woman and on a higher level. Each year sees an increase in the number of young women who seek deliberately to prepare in college for social service. As the churches become more fully awake to their mission in the world they will doubtless find opportunity for increasing numbers of such young women to aid in the great work of social conservation. Here, indeed, is a work which is of the very highest essence and spirit of Christian teaching. For true Christianity is not a matter of forms and ceremonies. It is, rather, a matter of life; and its mission is to uplift and bless humanity.

Considered in this sense Christian teaching is more a matter of example than of precept. It is, of course, desirable that we should know the significance of the past as indicating both the trend and the efficacy of religious growth. In other words, women in the home circle, in community life and service, as teachers in the schools, by constantly and consistently exemplifying the spirit of service and self-sacrifice for the sake of humanity may thus become the most po-

THE WOMAN CITIZEN

tent of all influences for the spiritual uplift of the world.

It would seem that there is much at stake as far as the Church is concerned, and much is depending upon the attitude of that institution towards the new movements that are abroad in the social order. As one writer has said:

In an era of reform, archaic institutions must necessarily suffer. In the opinion of many—perhaps in the opinion of some of those best qualified to judge—the Church is such an institution. Certain it is that the Church—quite distinct from religion—will stand or fall, according to whether it shows itself willing to move with the times, whether it elects to adapt itself to the needs of all that is best in modern civilization, or whether it prefers to disregard the writing on the wall.⁵

PROBLEMS FOR STUDY AND DISCUSSION

What peculiar advantages can women bring to a more extensive service in the field of religion?

What has Christianity contributed to the welfare of woman in the world? This is to be considered on the basis of true Christian teaching and not any early perversion of it.

Make a special study of women as physicians in foreign mission fields.

⁵ Ronald H. Kidd. "Woman and the Christian Ministry." *Westminster Review*, 175:304-8.

WOMAN AND RELIGION

Study the life and work of Frances E. Willard.

Make a special study of women as assistant pastors in Protestant churches.

Make a special study of the great Catholic sisterhoods and their service to humanity.

REFERENCES

Bell, B. I. "Woman and Religion." *Atlantic*, 117:378-82.

Eckstine, Lina. "Woman Under Monasticism." Cambridge University Press, 1896.

Kidd, R. H. "Women and the Christian Ministry." *Westminster Review*, 175:304-5.

CHAPTER X

WOMAN AS AN INDUSTRIAL WORKER

SCENE, the banks of the Missouri River in the Territory of Dakota, near where Chamberlain is now located, in the summer of 1880. A band of Sioux Indians, returning from a visit to Yankton, are crossing the river. The men are sitting under the trees smoking and evidently rehearsing some of the pleasures of the trip while the women uncouple the wagons, take off the wheels, and toil down the river's bank with these various wagon parts and huge bundles of blankets and camp outfit, loading them on the government flat-boat. Thus they are to be transported across the river to the Lower Brule Agency where these charges of the government reside. This was the writer's first real glimpse of the industrial status of the primitive woman. The development of the fundamental industries, as we have already seen, began with the women of the race and was carried forward chiefly by them until machinery came into general use.

With the development of the factory system began the movement of industries from the home, and naturally young women, especially, followed these indus-

WOMAN AS AN INDUSTRIAL WORKER

tries to the shops and factories. This same process of transfer is still going on. Persons¹ has shown this in his study of the problem. He found that the number of female wage earners in this country had grown, during the decade ending with 1910, from 5,319,000 to 7,608,000, or an increase of 43 per cent. His statistics show conclusively that this transference of workers and industries from the home is going on rapidly.

Along with this transfer the number of industrial occupations in which women engage is also increasing.

According to the 1910 census report the total number of females ten years old and over in the United States was 34,552,712. Of these 8,075,772, or 23.4 per cent were engaged in gainful occupations. The total number of persons, male and female in all gainful occupations was 38,167,336. About 21 per cent of these were females. Over and above this number were the thousands of women who, as wives and mothers, were giving all of their time, with unremitting toil, in bearing and rearing children and in household duties.

The distribution by occupations of girls and women at work was as follows:

1. Agriculture, forestry and animal husbandry 1,807,501, largely farmers and farm laborers or gardeners and garden laborers.

¹ C. E. Persons, "Woman's Work and Wages." *Quarterly Journal of Economics*, Feb. 1915, p. 202 and f.

THE WOMAN CITIZEN

2. Extraction of minerals 1,094, chiefly coal mine workers and general occupations connected with mining industries.

3. Manufacturing and mechanical industries, 1,820,980. The largest number of these were dressmakers and seamstresses (not in factories), milliners, workers in textile industries, and sewing and machine operators in factories.

4. Transportation 106,596, chiefly telephone and telegraph operators, laborers, and mail carriers.

5. Trade 468,088, mostly clerks and saleswomen.

6. Public service (not elsewhere classified), 13,558. These were chiefly officials and inspectors in cities, counties, states, and United States.

7. Professional service, 733,885. These were distributed as follows: Actors, 11,992; artists, sculptors, and teachers of art, 15,429; civil and mining engineers and surveyors, 5; clergymen, 685; lawyers, judges and justices, 558; musicians and teachers of music, 84,478; physicians and surgeons, 9,015; teachers, 478,027; trained nurses, 76,508; all other divisions, 57,188.

8. Domestic and personal service 2,530,846. The largest numbers of these were servants 1,309,599, laundry workers 520,004, housekeepers and stewards 173,333, boarding and lodging house keepers 142,400, midwives and nurses (not trained) 117,117.

9. Clerical occupations 593,224 chiefly as stenographers, bookkeepers, cashiers and accountants, clerks (other than in stores).

The following statistical comparison prepared by Persons² gives a good index of the growth in a de-

² See *supra*.

WOMAN AS AN INDUSTRIAL WORKER

cade and also indicates some of the transfers that are going on:

Groups	I Per cent of all female workers in each group		II Per cent of all workers female		III Increase of women wage earners in the decade	
	1900	1910	1900	1910	No.	Per cent
Domestic and Personal Service.....	39.3	34.5	37.5	48.9	526,000	25
Manufacturing and Mechanical Pursuits.....	24.7	23.3	18.5	16.4	459,000	34
Agriculture.....	18.4	17.6	9.4	10.6	362,000	37
Professional Service.....	8.1	8.8	34.2	36.9	243,000	56
Trade and Transportation	9.5	15.8	10.6	15.8	699,000	139
Total.....	100.0	100.0	18.3	20.1	2,289,000	43

Note, for instance, the decrease in the percentage of female workers in the first three groups and the increase in the professional and trades groups. This may mean in part a change as a result of education. It undoubtedly means a transfer from the homes and rural communities to the offices or shops in the city. Note also, in column II, the increase in the percentage of female workers in certain groups. In some of these it means a reduction in the number of men, relatively, while in others it means an actual increase in the number of female workers in a group. This latter appears strikingly in the last two groups of column III.

No little anxiety has been created among men engaged in the industries lest the entrance of women into the various fields might cause serious economic

THE WOMAN CITIZEN

disturbances, such as the lowering of wages. It is undoubtedly true that any very marked increase in a few industries might lead to more intense competition and a consequent lowering of wages. But generally speaking, any such tendency has been offset by woman's physical handicap and her lack of mechanical intelligence.

Where many young women living at home are employed there is also a tendency to keep down wages. In a study made of women in the industries in the District of Columbia in 1913 it appeared that 78 per cent of the women employed in department and other retail stores lived at home; and 73 per cent of those so employed were under 25 years old. The wages of three-fifths of this group of workers were less than \$7 per week, while the hours of work of over four-fifths of them were from 55 to 59 hours per week, and of nearly 4 per cent over 60 hours. It thus appears that one of the factors entering into the determination of wages is the fact that so many live at home and simply become contributors to the family budget. Such a situation would obviously increase the difficulties of those who must support themselves entirely out of their meager earnings.

The distribution of female bread winners with reference to the above problem is indicated by the following figures from the 1900 United States survey:

WOMAN AS AN INDUSTRIAL WORKER

Total number of workers 16 years old and over.	1,232,268
Per cent of these living at home.....	64.8
Per cent boarding.....	35.2
Number of workers boarding (about).....	430,000

Of those living at home the distribution as to family relationship was as follows:

Heads of families.....	11.9%
Living with father.....	26.3%
Living with mother.....	12.2%
Living with other relatives.....	14.5%

It thus appears that more than one-third of these, mostly young women, engaged in industrial service are compelled, in their struggle for a living, to compete with the two-thirds who are living in homes of parents or other relatives. The economic result, unless a minimum wage is established by law, will be to throw their labor on the market.

The minimum wage problem and the working day have been a matter of concern to most of our state legislatures, and many of the states have enacted laws which undertake to regulate these in the interests of working women. The real question of a living wage, however, is little understood as yet. Miss Louise M. Bosworth, in 1911, published the results of a study of the problem of a Living Wage of Women Workers. Miss Bosworth interviewed 450 women of Boston who were working for wages. As a result she has

THE WOMAN CITIZEN

made the following estimate of annual expenditures representing a living wage for a woman who must pay room rent as well as board :

Food	\$169.70
Rent	74.81
Clothing	88.99
Health	22.09
Savings	31.63
Miscellaneous	117.06
Total	\$504.28

This represents an average of \$9.70 per week for the full 52 weeks of a year. These figures today would have to read \$11.50 to \$12 per week in order to represent the same purchasing power. But even this amount may not be a living wage. It all depends on what should be the essential elements of living. Merely to exist is not the sum of any human life.

The problem of health among working women as affected by the fatigue of overtime, the surroundings in which they work, and even the nature of the work they do are also matters for great concern on the part of society. This involves problems of sanitary shops as well as homes; safety and preventative measures where dust or unwholesome fumes are to be inhaled; exposure in going to and from the work. When we consider that a large percentage of the young

WOMAN AS AN INDUSTRIAL WORKER

women engaged in industries are to become mothers of families later on we are compelled to think seriously of these matters which make for or against their health. Yet here, as in so many industrial affairs, the mad struggle for dividends frequently causes men to lose sight of both individual and social needs. It matters little as long as added cost of production caused by any such outlay as would be entailed by remedying evils may be added to the price the consumer pays. But when competition is strong or an increase in selling price likely to become prohibitive remedial measures are possible only through compulsion from the governing power. In such a case, even, the matter sometimes resolves itself into the question as to whether the remedy or control of the governing power would be the more expensive.

The lack of protective influences in the environment of working girls is well calculated to increase the dangers to their moral integrity. Even in many of the homes of those who live with parents or other relatives the conditions are not such as to present a sustaining moral atmosphere. With the thousands who live alone in the cities the situation is much worse. Aside from the temptations and allurements on every hand and the longing for some sort of social outlook there is the added temptation that comes where the meager pay check leaves nothing beyond the most

THE WOMAN CITIZEN

urgent necessities. To the young girl in the bloom of life the hunger for things that are bright and attractive that she longs to add to her all too limited wardrobe, the lure of the street, and the cheap theater, gradually weaken and break down one moral scruple after another until she has taken the step that is beyond recall. All investigations of this problem show conclusively that low wages and morals are very closely related in the lives of many who toil in retail stores and factories, with alternating position as between cause and effect.

Not the least of the problems of women in industries is the problem of the unemployed, a problem shared also by the men. When lack of employment comes to all or several of the bread winners in a family the situation is apt to be grave, indeed. No less serious is the case of the young woman who boards and who has been working for a wage barely sufficient to pay for food and rent. To such employees the loss of a position, the shutting down of an industry, or a strike comes as a real tragedy.

But the problem of unemployment is not limited to the poor alone. Olive Schreiner in her masterful book on "Woman and Labor" has given a very vivid picture of the far-reaching significance of the rather large group of middle and upper class women and girls who are almost constantly unemployed—the female para-

WOMAN AS AN INDUSTRIAL WORKER

sites of human society. Truly their condition, as it affects society in general, is at least no better than that of the poorest among the working girls.

In the case of the idle well-to-do and rich among womankind the loss is not merely that which their labor might produce. It marks the early stages of a deadly national blight, a social degeneracy, which, if not checked, must mean death to any nation. Morally it is even more degrading than the environment of the poor toilers of our cities. For these social idlers there remains nothing but reliance upon the sexual function alone. The gradations as Olive Schreiner puts them are: (1) From the mighty laboring woman who bears human creatures to the full extent of her power and rears her offspring unaided to the woman who produces offspring freely but does not herself rear them or perform any labor; (2) from this latter to the woman who bears few or no children and performs no productive labor, but who, as wife or mistress, lives by the exercise of her sex function alone; (3) from this to the prostitute who affects no form of labor and in place of producing life produces only disease and death while existing as a parasite through her sexual attribute alone.

In view of the facts in the case, what ought society to do with regard to the situation of woman as related to industry? It is true that world-wide war conditions

THE WOMAN CITIZEN

Yet that would be an essential factor to be reckoned with in accounting for the net earnings of any given industry.

Likewise, also, other factors, such as those institutions and individual efforts which make for higher standards of honesty and morality, and the means for wholesome recreation, all essential to the highest degree of industrial efficiency, do not as a rule receive in return their share of the net proceeds of industry.

Thus these factors are not able to do for the workers all those things which need to be done if society is fully to offset the situation caused by the robbing of the home of so much of its significance as regards the education of girls. We are in need of a broader interpretation of economic factors that are effective in the production of wealth. We need a socialized system that shall make returns where they are due according to the new order of things which has resulted from the great revolution of the past century or two in the fields of productive occupations. It is difficult to see how otherwise to readjust the compensations for service as they affect women. It would seem that, as yet, not all the stock-holders in the great concern that supplies human necessities are permitted to "sit in" at the dividing of the profits, nor is all the stock counted as preferred that belongs in that list.

WOMAN AS AN INDUSTRIAL WORKER

It is only fair to assume that in some way the aggregated use of labor that has been transferred from the home to the shop and factory should be made to compensate to the home, either directly or indirectly, all that is lost to the family life and solidarity. Probably this could be done in no more effective way than by deducting from the profits of such industries a larger percentage for the providing of good health conditions, better educational facilities, and more extensive and well regulated means for recreation. The making and maintaining of such provisions along with the establishment of a fairer wage distribution and a maximum working day should ultimately produce in every community a better industrial situation through the higher intelligence of the workers. More important still, there would inevitably result a higher standard of living in the true sense, and a much better citizenship.

To all this there are those who will say that education robs the lower levels of labor of workers; that girls who go through high school are no longer fit for any ordinary service. The answer to this is that the cause is not the education of the girls but the degradation of certain forms of so called common labor in the minds of the people. "Menial labor" is a phrase which we have derived from slavery conditions. It should have no place in the minds of the

THE WOMAN CITIZEN

people of a democracy. The work of the kitchen is no more "degrading" than the operating room of the surgeon except in the minds of the people who look upon it as such. Further, there is just as much opportunity to apply intelligence and a knowledge of science to the doing of kitchen work as to any other service if the individual has the knowledge to apply and the will and the freedom to apply it.

There is in this whole situation a great problem to be solved. There is the deadening effect of the monotony of the factory operative whose time is spent in making a few adjustments in machine work. But the big problem is to get out of the minds of all classes of people, rich and poor, high and low, the idea that "common" labor is degrading. It is degrading only when it is performed in a very "common" way as though its painstaking accomplishment were not worth while and the slighting of it of no concern either to the doer or to others. All this, whether applied to girls or boys, is one of the most profound problems for our system of public education.

PROBLEMS FOR STUDY AND DISCUSSION

Study the effect on earnings and wages of men caused by the larger entrance of women into the various industries.

WOMAN AS AN INDUSTRIAL WORKER

Consider the question of what constitutes a living wage when all human necessities in a free democracy are considered.

A study of morality among working girls as compared with other classes; also of the effect on morals of suitable provision and regulation of recreation for working girls.

Study and discuss the facts as to Olive Schreiner's three classes of women of leisure (p. 151).

Investigate the influence of education on the working girl and young woman.

REFERENCES

Abbott, Edith. "Women in Industry." New York, D. Appleton & Co., 1910.

Anthony, Katharine S. "Mothers Who Must Earn." N. Y. Survey Associates.

Barnes, Earl. "New Professions for Women." *Atlantic*, 116:225-34.

Bosworth, Marion L. "Living Wage of Women Workers." Supplement to *Annals of American Academy of Political and Social Science*. May, 1911.

Deland, Margaret. "Women in the Market Place." *Independent*, 86:286-88.

Devine, Edward T. "The Economic Function of Woman." *Annals of the American Academy of Political and Social Science*. Philadelphia, 1894.

Eaton, Jeannette. "Commercial Work and Training for Girls." New York, Macmillans, 1915.

Gilman, Mrs. "Women and Economics." Boston, Small, Maynard & Co., 1900.

"Women Shareholders in Corporations." *Literary Digest*, 48:348.

CHAPTER XI

THE ECONOMIC INDEPENDENCE OF WOMEN

THE enactment of laws by legislatures fixing a maximum working day and a minimum wage may give temporary relief where it is most urgently needed. But such legislation will not solve the industrial problem for women. The causes of the conditions which we see lie deeper, and to change the situation perceptibly we must find ways to get at these causes. Olive Schreiner expressed a bit of profound philosophy when she said: "Free trade in labor and equality of training, intellectual or physical, is essential if the organic aptitudes of a sex or class are to be determined. And our demand today is that natural conditions, inexorably, but beneficently, may determine the labors of each individual, and not artificial restrictions." Among these natural conditions will be included *all* the factors which contribute, through industry, to the production of wealth. And shall we not say, also, a restoration of some essential features of that primitive state for women by which they shall all find both pleasure and strength in work?

ECONOMIC INDEPENDENCE

There is perhaps no more fundamental need in this present social situation than the elimination by woman-kind of all exploitation of sex as a basis for rights or privileges in the industrial world, a means of escape from work, or the gratification of social ambition or a love of luxury. And this is no simple task. It means, in a very peculiar sense, that here the education of the children must wait for the education of the parents. Not infrequently does it happen that such an attitude of dependence upon sex is fostered, yes enforced, by mothers more sordidly anxious than wise, while their daughters instinctively rebel against it.

It is doubtless true, as Mrs. Colquhoun puts it, "that Nature has laid upon women the obligation of winning man and of giving herself in the interests of the race. In its lowest form her instinct may lead to nothing more than sex-education; in its highest it is the root not only of the gentle dependence on man and desire for his love and protection, which have always been conventionally feminine attributes, but of that power of self-realization through self-abnegation and devotion which are indissolubly bound up with human motherhood and with the progress of society from its rude inchoate state up to a highly organized one with ethical conceptions."¹ But it does not follow from

¹ Mrs. Archibald Colquhoun, "The Vocation of Woman," p. 55. London, Macmillans, 1913.

THE WOMAN CITIZEN

this that woman should devote all her resources to "winning man."

It is only through education in the home and in the school, and through organized effort of women in all communities, that the abnormal conception that has grown up about marriage making it the *ne plus ultra* of woman's social existence can ever be expected to yield to an attitude more sane and wholesome. There is needed also that sort of public opinion among women which will come as there are in the social group larger and still increasing numbers of women who are economically independent. It is one of the most hopeful signs of the times that the number of women who have won such independence is rapidly increasing, and that thinking women everywhere are thoroughly awake to the needs of the situation.

According to the *Wall Street Journal* out of 252 corporations there were, in 1914, 310,000 women stockholders of whom 130,000 held shares in railroads and 180,000 in industrial concerns. Women were reported as extensive shareholders in 161 industrial, public utility, and miscellaneous corporations. On January 1st, 1914, they constituted 48 per cent of the stockholders of the Pennsylvania Railroad. The increase from 1912 to 1913 in women shareholders of stock in 28 railroads was from 19,219 to 29,730 or an increase of 54.7 per cent. This is only in a partial

ECONOMIC INDEPENDENCE

sense an indication of real advancement in economic independence; but it is enough to show what women are thinking as to matters financial.

Woman is certainly getting into the market places of the world. Margaret Deland says of her in this connection: "The spirit of service—without which a home is nothing but a house!—is just as consecrated in the Market Place where she supports a home in which she herself dwells only when her working hours are over, as it ever was when Adam delved and Eve span."² And why should this not be true? If women, in the old days, could rear their children, keep their houses in order, and at the same time spin and weave and knit for the family, now that they are relieved of much of the home labor, why should they not find time to serve in the market place or in some other independent capacity?

There are many hopeful signs that such a readjustment for service may yet be realized. In fact, most of the occupations hitherto followed by men almost exclusively are now being entered by women. We have, for instance, a National Agricultural and Horticultural Association for women. This organization includes gardeners and landscape architects; women who keep apiaries and poultry farms; those who are

² "Woman in the Market Place," Margaret Deland. *Independent*, 86:286-8.

THE WOMAN CITIZEN

engaged in stock raising and dairying, and some who are interested in general farming or fruit growing. Many of these women are, of course, interested in these matters as avocations; but there are many others who follow such pursuits successfully as a means of subsistence and because they enjoy the work. One frequently sees references to such enterprises conducted by women. R. H. Moulton tells in the *Craftsman*⁸ of an English woman at Thatcham, Berkshire, England, who engaged in intensive farming, and who, with several girls employed as helpers, was able to get off from two acres of ground, over and above up-keep, running expenses and equipment, a good living with some leisure and a bank account.

There are many housewives on farms who add materially to the annual income of the family by the raising of poultry or bees, or the keeping of a good vegetable garden. In many cases they earn enough in this way to establish by this work alone, entirely aside from regular household duties, their economic independence in the home. It is doubtless true that the farmer's wife and daughter have a much better opportunity to establish themselves on such an independent financial basis than most of their city sisters. Yet to those of the latter group who will there may

⁸"Intensive Farming for Women," R. H. Moulton. *Craftsman*, 28:510-12.

ECONOMIC INDEPENDENCE

be either a commercial venture, art work in some form, or a professional career.

The fine thing about this is that in such cases there is no such thing possible as parasitism. The women are, by such means, made free and independent, as becomes the women of a democracy; and they still have time for companionship of their husbands and children. Think of the difference in the moral atmosphere of such a home as compared with one in which the wife and mother stands as a living example to her daughters of the ideal of a life for women spent in comparative ease and idleness.

Another important consideration in this movement toward agricultural and allied pursuits by women is the fact that one of the greatest needs of the world today is increased production of food stuffs. The tendency has been too strongly away from the productive industries to occupations in cities erroneously considered more genteel. This has been true of men especially. There is a fine field open, therefore, for women who prefer to live in the open, and there is no better place for the realization of complete economic independence than a small farm of a few acres intensively cultivated or as a base for the production of poultry, honey or fruit taken either singly or together.

As an illustration of what a woman can do in this field of endeavor we have the charming story by Pa-

THE WOMAN CITIZEN

tience Pennington of how she took over the old homestead, a rice plantation in South Carolina, managed it alone, paying off a mortgage of \$3,000 and making altogether a success of it. There is hardly any type of agricultural enterprise which some woman has not experimented with successfully. It may well be expected that in the years to follow this great world conflict in the midst of which we now are many women will find congenial occupations in the great agricultural districts of America.

In commercial affairs as well as in agricultural women are finding daily new opportunities. In the preceding chapter reference has been made to the large numbers of young women engaged as saleswomen in the great city retail establishments. There are various opportunities in these institutions for women of ability to advance to positions which pay well for superior service. The great point here as everywhere is that the young women have sufficient training in preparation for the work they undertake to do, and that they enter into it with that interest and spirit always essential to success. The young woman in any business position who accepts it only as a makeshift until she has an opportunity to marry, must expect no great advancement in position or pay. On the other hand, the one who selects a business calling to which she is adapted and does her work feeling that it

ECONOMIC INDEPENDENCE

is both an opportunity and a service will, other things equal, succeed in her work, and that with no less likelihood of an opportunity for marriage. The difference is that the latter will always be in a position to choose while the former will find herself practically compelled to accept wedlock regardless of the lack of any real affinity in the case, if indeed she does not sacrifice her womanly integrity in an insane desire to marry.

As it is with saleswomen so it is also with stenographic and clerical work, with telephone and telegraph operators, and with numerous other fields into which girls may enter with little or no capital invested if good use has been made of the opportunities offered in the high school at home. In all of these lines there is opportunity for advancement to positions carrying sufficient compensation to insure economic independence.

Still more interesting for the outlook of the young American woman today are those opportunities to find a way, through saving for a few years, into a real business career where she may apply all her energy and talent independently. For the one who has developed a real talent for salesmanship and who has accumulated a modest capital this may mean the establishment of a place in some field of merchandising. Many women have succeeded as jewelers, a business

THE WOMAN CITIZEN

for which they often have an inherent liking. Others have preferred millinery and ladies' gowns, along with other fineries that well dressed women must have. Then again we find women succeeding in gift shops of a general character, or in operating book and stationery shops. Along quite a different line, but catering to a large public demand under present day conditions, are bakeries and confectionery shops owned and managed by women.

Another class of business more or less directly allied to general trade and industry are advertisement writing for which some women show great talent; or the dressing of store windows for display of merchandise; or as professional shoppers undertaking to buy for their clients what women of wealth or those busy with affairs of their own would rather pay for than take the time and trouble of doing for themselves. Frequently this gives opportunity for the employment of taste and judgment that may be lacking in the client; and in some instances, at least, merchants are quite willing to stand the cost of the shopper's commission.

In the fields of journalism and book publishing there are also some fine opportunities for those qualified. Many proof-readers are needed in both these fields. Then there are society editors in journalism as well as designers and operatives in book-binderies.

ECONOMIC INDEPENDENCE

In hotel and boarding house service women have frequently found opportunity for using to great advantage the skill and experience acquired in housekeeping. Most of the boarding houses of the country as well as many of the restaurants, cafés and cafeterias are owned and operated by women.

Another interesting group of occupations in which women have found independence in a business sense is that of various agencies, such as labor employment bureaus, life insurance, and teachers' agencies. It is said that in selling life insurance to those of their own sex women are very successful. They understand best how to approach women from the standpoint of the interests they may have in making such a provision for the future of themselves and others. In our cities the labor employment agency is commonly resorted to by housewives and keepers of hotels and public eating places when in urgent need of service. And in this capacity the woman is again very much at home. The same is also true of teachers' agencies of which quite a number are successfully operated by women.

Thus the survey of the business field with reference to woman's occupations might go on through a very extensive list of enterprises commercial or semi-commercial in character. One very interesting development in this connection was noted through a series of

THE WOMAN CITIZEN

articles published in the New York *Tribune* in 1898 and afterward included, with some additional articles, in a volume on "What Women Can Earn" published by the Frederick A. Stokes Company in 1899. Among these articles was a series headed "Society Women in Business" in which are given the experiences of several New York women who, for one reason or another, entered into business for themselves. The chief interest that appears in this connection is in the fact that in several instances young women of leisure found it desirable to undertake such business ventures.

The world, and America especially, is greatly in need of such examples of thrift and of service as the business efforts of these young women represent. We need more Helen Goulds as well. But the real "uplift" would come for working women if all the daughters of wealth would engage in some productive labor as their personal service to society. In the industrial field, in business, in domestic service, the greatest drawback is the degradation into which such common, necessary service has fallen. The best way to be a successful "uplifter" is to do something to help dignify labor. If once the dignity of woman's work were established, and a better educational system for girls provided, many of the difficulties that beset our army of working girls would disappear.

ECONOMIC INDEPENDENCE

The leading professions are today inviting women as never before. From primitive times they have been interested in the ministry of medicine. All along through ancient times and later the woman physician was a recognized and important factor in the treatment of human ailments. In the fifteenth century, however, the male physicians of Europe organized against women in the profession, and for several centuries women as physicians were hardly known. Then with the new life of medicine which came with the revelations furnished through the application of science, women have gradually been returning to this field. For a time the medical missionary service made a strong appeal to young women who were desirous of serving the church. Now we find the number of woman physicians in regular practice rapidly increasing in both Europe and America. Those European countries which, a decade ago, generally frowned upon the practice of medicine by women are now sincerely regretting that there are not more women qualified as physicians to serve the civil population which, on account of war demands, has been very largely deprived of the services of men in this profession.

Still there is more or less of popular disapproval as well as opposition by the male members of the profession which women who undertake to practice medicine must meet and combat if they wish to suc-

THE WOMAN CITIZEN

ceed. Naturally any new cult, like osteopathy or that of the chiropracter attracts women, for here they do not have the same opposition to contend with.

In the realm of the trained nurse, on the other hand, the women lead. Here is a very useful service where good, thorough preparation and a liking and aptitude for the work will bring independence, economically, to the woman who accepts it as a calling. Indeed the work of the modern physician and surgeon is very definitely dependent upon good nursing. Just at present, with the necessary expansion of the Red Cross service there is a great demand for trained nurses, a demand which is likely to continue indefinitely.

Dentistry, also, is open to women, although it does not seem to attract as many as do the medical profession and nursing. This is a profession peculiarly suited to women. It offers a fine field for very useful service. And it possesses this additional feature that it may be practiced with the home as an office. Thus it may become a means by which any woman properly trained for the work may both keep her home in order and earn her way in life.

The legal profession in its ideals makes a strong appeal to women, but in its practice it is repellent to most feminine natures. Some writer has said that "not until the legal profession is devoted to determining a just interpretation of law and its application to

ECONOMIC INDEPENDENCE

human interests for the establishment of human rights will women enter extensively into the practice of law." No doubt many men could be found who have been deterred from the actual practice of law on account of similar scruples against participating in a situation such as the statement above quoted implies. Nevertheless, as the census for 1910 shows, there were at that time over 550 women in this country engaged in legal pursuits. If it is true that women would bring to the profession a more conscientious and patriotic attitude with regard to human rights as affected by law, let us hope that many more of their number may soon enter it. The writer remembers well the disillusionment of his closest college friend when the latter first entered into the actual practice of law. A man of the loftiest ideals and sense of honor, this friend had pursued the study of the law with delight. The ideals of justice and equity which were constantly held before the students in the university law school appealed to him. But when he came to the realities as they appeared in a small, middle-west city, he was sadly disappointed to find that the practice of law was so often far removed from the ideals of the lecture room.

Just now, when the attendance of men at law schools is at a low ebb, there is an opportune time for young women who have a taste for the kind of service the law has to offer to win for womanhood a recognized

THE WOMAN CITIZEN

place in this really great profession which has given to our country so many able statesmen and diplomats. Even if they do not wish to enter the field of legal practice, a knowledge of the law is one of the most useful attainments in any walk of life which young women could have. Especially is this true in the interests of her own sex in matters pertaining to the legal status of women. And if women are to enter extensively into politics, as now seems very probable, they will need not a few of their number who may be capable of coping with men in framing laws that affect the interests of women. Further, there are fields of legal work aside from practice in the courts for which women are amply qualified; such, for instance, as the soliciting of patents.

It would seem that the ministry would naturally appeal to women; and indeed, this has been true in every aspect of the Christian ministry from the beginning except in the pulpit service. The function of preaching was long held by the Church as belonging peculiarly to man. But from this there has been a decided breaking away among some denominations. The Friends, Congregationalists and Universalists seem to have been most liberal in recognizing woman's fitness and right to serve society and the churches in this capacity.

On the lecture platform there are many women

ECONOMIC INDEPENDENCE

who have won a large place in the appreciation of the public today. In this there has been quite an advance in the last three-quarters of a century. We are told that when Miss Lucy Stone was announced to speak on anti-slavery at Malden, Massachusetts, in 1847, the announcement read as follows: "I am requested by Mr. Mowey to say that a hen will undertake to crow like a cock at the Town Hall this afternoon at five o'clock. Anybody that wants to hear that kind of music will, of course, attend." When Miss Stone died in 1893 the *Boston Herald* said: "She goes to her grave honored, beloved and mourned by the whole American people."

The woman movement in this country has done much toward developing oratory and forensic ability among its followers. The influence of this movement is seen also in the field of journalism. It has served to bring women before the public in the columns of the daily press as well as in magazine literature. In fact women have shown ability to occupy almost any field of journalism that men have occupied; and there are some fields peculiarly their own. Among these are the society editor of the city daily, fashion reviewers, as well as those who write much of our everyday literary and art criticism.

More than three-fourths of the librarians and library assistants of this country are women. Still the

THE WOMAN CITIZEN

demand exceeds the supply. And certainly the library, with its rapid development everywhere apparent, offers a great and congenial field for young women. There are always most delightful associations with books even in the dullest of social environments. It is true that the work is exacting and calls for thorough training; but the compensations are well worth the effort required to prepare properly for the service.

Of all professions for women, however, that of teaching calls the most. By the census of 1910 there were 478,027 women teachers in the United States not including teachers of music and of art of which there were many thousands more. Here women are found in numbers from the kindergarten to the college, but always, as might be supposed, in diminishing numbers as the grade of work advances. They are to be seen occupying all grades of administrative positions: principals; special supervisors; city, county and state superintendents; college presidents and deans. In education women will undoubtedly always hold a conspicuous place, for they are especially well adapted to the work of instructing the young. Outside of motherhood and homebuilding it is the only place that is traditionally theirs from the earliest times.

When we consider all the professions together, including several not named in the preceding survey, the number of women as compared with the number of

ECONOMIC INDEPENDENCE

wage earners is very small. The professions show a total in 1910 of only 733,885 as against 7,608,000 female wage earners. Woman's progress towards economic independence should show a distinct increase in the number of those pursuing professional careers.

Nothing much has been said, as yet, of woman in the home as wife or mother. What of her independence from an economic standpoint? How are we to estimate the economic relation of the woman who bears children, rears and partially educates them, keeps the home in order, and to her numerous household duties adds the rare accomplishment of being a companion, adviser and comforter to her husband? This is the status of many thousands of American women. There is some truth in the statement of a writer for one of our leading magazines when she says: "A man, is usually more willing to pay a woman outside his family money which he is sure she does not earn than to pay to the women folk of his own family the money he knows they earn."

The partnership of married life, and especially of parenthood, cannot be rated in Dun's, yet it represents values far beyond that of the capital stock of the great corporations. Motherhood itself can bear no relationship to woman's economic status. No matter what may be the income from the industry or profession of the man, the woman who bears his children,

THE WOMAN CITIZEN

rears them, and keeps his home in order has earned a right to her full half of it, to say the least. The only solution of the problem in such a case is a common privilege in the use of the check book within the limits of banking rules as to reserves and overdrafts.

How, then, shall we define the economic independence of women? For unmarried women with no dependents it should mean enough to live well, though simply, to provide herself with books and other essential means of maintaining an intelligent relationship to society, and to make provision for sickness or the incapacity of old age. For the young woman in the home of parents or relatives a sufficient contribution in home labor or in earnings or both to equal the amount involved in the first case. For the married woman without children the contribution of an equivalent amount in labor or earnings, one or both. For the wife and mother who rears her children, keeps the home, and aids and comforts her husband it should be "share and share alike" as between the two when the living, clothing and education of the children has been provided for. The generous husband thus arranges matters voluntarily. Should not society give the protection of the law to women whose husbands neglect or refuse to do so?

The way to such economic independence requires a serious outlook on life with an appreciation of its op-

ECONOMIC INDEPENDENCE

portunities and responsibilities, and an education at least as good as may be had in a completely organized and well managed modern high school.

The writer is not unconscious of the fact that to many people some of the sentiments expressed in this chapter may seem very radical. But, granting such an indictment, the situation to be remedied is serious and calls for radical treatment. Nor are the remedies suggested possible of accomplishment in a day. Their most successful operation would doubtless require several generations of fathers and mothers. Most of the work, even then, would have to fall to the schools, to the public press, and to other means of education. May we not be assured, however, that when the perpetuity of a great nation, founded upon ideals of human liberty and justice and the right of each individual to the pursuit of happiness, is at stake the price is not too great? The world needs all of the dynamic altruism which such a change would involve. The integrity of womanhood, the stability and purity of the American home demand such a reasonable independence of women; and upon these factors rest the enduring qualities of the nation and the perpetuity of the race.

The following by Corra Harris gives a most striking illustration of woman's capacity, when spurred by

THE WOMAN CITIZEN

necessity and by the love of a mother for her children, of living her life independently:

Until recently a very old woman of yesterday lived on a farm near my home in the Valley. When the Civil War closed, her husband returned to her a helpless invalid. She plowed her fields, cut her wheat with an old fashioned hand cradle, bound and shocked her sheaves, and harvested all her crops. She never bought anything. She literally made a living for the family out of the ground, and they lived well. She spun and wove their clothes, she kept an immaculate house. She was the mother of ten children. She brought them up in the faith and gave each of them a college education. They are the best people in the community. Not one of them failed her. She was never twenty miles from the place where she was born in her life. Are there many women of to-day who can give such an account of themselves?

PROBLEMS FOR STUDY AND DISCUSSION

- A more complete study of the moral effect upon women and upon society of the more complete economic independence of her sex.
- A study of the most notable cases of women who have made business careers for themselves.
- A study of the woman librarian and the opportunities offered for adequate training for the work, together with a study of the demand and causes for its possible increase.
- A more complete study of woman's place and achievement in the lecture field.

ECONOMIC INDEPENDENCE

REFERENCES

Barnes, Earl. "The Economic Independence of Women." *Atlantic*, 110:260-5.

Ferris, Helen J. (editor). "The New World and the College Woman." *Bookman*, 42:678-91; 43:63-74, 183-93, 286-97.

Martin, E. S. "The Economic Independence of Women." *Ladies Home Journal*, 30:25.

Nearing, Scott. "Dependence of Women, Social Adjustment," pp. 128-48.

Story of the Mobile Business Woman's Club.

The references under Chapter X.

CHAPTER XII

WOMEN AND WAR

AN old, old argument against votes by women has been their inability to enforce the measures for which they might vote in case of war. In the present war, however, this objection seems to have been completely answered. In wars of the past women have suffered great hardship at home and in the care of the sick and wounded. Often this has meant exposure to great danger. But now she has added to these former achievements her ability to engage in real war work by aiding in the manufacture of munitions and in some cases even organizing companies for battle and actually engaging in the thick of the conflict with no fear except that of being captured by the enemy. It is estimated that the war has enlisted the efforts of over 500,000 English women alone in the industries, including chiefly the manufacture of munitions. Many thousands of French women have been similarly diverted from the occupations of peace. It is not strange, in such circumstances, that men in those countries and in America are coming to take a different view as to

WOMEN AND WAR

the rights and interests of women in government.

One of the immediate results of the war upon women has been their organization, in most of the countries at war, for various special forms of service. Through these organizations women are helping to feed and clothe the needy at home and in other lands; to prepare hospital and surgeons' supplies; to provide comforts for the men in the trenches; to see that the wives and families of married men in service are cared for; to keep the social organization at home in working order; to curtail extravagance and luxurious living, and to conserve food.

In Canada, for instance, there is an organization of volunteer workers at home who give their attention and much of their time to the aiding of the families of soldiers, thus seeking to minimize the fearful waste of infant and child life which would otherwise result. They accomplish this by finding ways for providing these families with the means for preserving health, for recreation, education, employment, and spiritual development.

It is impossible at this time to even estimate the vast amount of business that is carried on in the interests of human life conservation by these various organizations. Equally difficult is any attempt at forecasting what all this coöperative effort among women is to mean in the future social organization.

THE WOMAN CITIZEN

Certainly it must make a difference in the future ability of women to coöperate in carrying forward any important social movement. All of this organized effort is merely demonstrating the ability of women to get together. Out of it must naturally come a situation of greater independence for women in both social and political affairs.

Not only have women formed these special organizations on account of the war emergency but they have also stepped in to fill the places vacated by men in order to maintain the essential features of the established social order. Among other things they have entered in large numbers the field of agriculture and the industries generally. They man street car systems, operate hotels, keep the streets in order, serve as elevator boys, deliver mail, teach and supervise schools. They are found in hundreds of places where they were not expected to serve before. And these are women from all classes and conditions in life. The information we get from England and France plainly shows that without the aid of the women it would have been practically impossible to have kept up the war in face of the odds in favor of the enemy on account of superior preparation for the conflict.

Everywhere there is a curtailment of extravagance and an elimination of luxuries in order to free labor, materials and money for use in providing the neces-

WOMEN AND WAR

sities of the war. In this the women have led; and they have been tireless in their efforts to impress upon all the people the need of frugality and saving. There has been a general revival of knitting and needlework in order to provide comforts for the men in the trenches and hospitals.

Possibly the greatest direct service of women in the war is in the Red Cross work. Here thousands of women are giving not only expert service but are bringing to the wounded and sick such cheer and comfort as only women can give. Thus we have a great auxiliary army, thoroughly organized and disciplined, enduring hardships and dangers and giving always assurance to their brothers in arms that they stand ready, as ministering angels, to dress their wounds, to apply the remedies prescribed, to cheer them in their suffering, to write their letters, and to receive and convey to those they love back home the last words of the men who die.

When the war ends there will remain to all the countries involved the problem of finding other peaceful occupations to which the thousands of women now engaged in special war industries and other lines of service may turn their attention and, for those who must work to live, may obtain a living wage. This is only one of the serious social problems which women must meet as a result of the war. It is difficult for

THE WOMAN CITIZEN

men to realize what it means to women, all this wanton waste of life, this overturning of all the conditions of the peaceful life from which they have been forced by the cruel deeds of men. Woman whose occupation normally is that of nurturing life is most profoundly moved by war with all its destructiveness. It is but natural that doubts should arise as to the rights of governments, as Jane Addams has pointed out, thus to disrupt the peace of the world, woman's world of life giving and life nurturing, and yet give her no voice in the matter, no word of choice. It is indeed too much to expect that woman should suffer in silence thus when her mother-heart is torn with the sharp agony over the death of her child. Yet this is what is happening—the highest manifestation of fortitude, of true heroism of which the world can ever know!

Another very interesting feature of woman's service in war is the splendid work being projected by the young women of the Y. W. C. A. which aims to interest unemployed young women in the communities where soldiers are quartered in some occupation or to instruct them as to the significance of their attitude toward the young men of the camps. Here is a great opportunity for young women who are quite sure of themselves, and whose ideals of womanhood are sane and stable to aid in the establishment of an

WOMEN AND WAR

atmosphere that may do very much to negative the baneful influence of commercialized sex.

There appear to be two problems affecting women as a result of the war which overshadow in their importance all other matters concerning woman's relation to the war. The first of these, and one that has already been discussed, is that of the industrial readjustment for women when peace shall come. The second, and one of the greatest if not the overshadowing problem of all which may result from the war will be the limitations upon marriages for thousands of eligible young women and the resultant effect on the replenishing of the world's stock of well-bred men. It seems inevitable that the number of unmarried women will be greatly increased as a result of the great disturbance of the balance between the numbers of males and females. Further, a relatively large number of the males will fall far short of the standards of eugenics for males who are to become the progenitors of succeeding generations of men.

It is a well recognized lesson of history that all great wars have resulted in a decided degeneracy of the generations following unless offset by some counter influence. In the case of the Civil War in this country the effect was largely counteracted in the northern states by the immigration of unattached young men from Europe. But as the war now raging

THE WOMAN CITIZEN

will leave matters, there will be little opportunity among Caucasian races for the operation of any such adjustment. What then are we to look forward to, and what should be the attitude of society, and especially of women, toward such a situation?

Miss Key, writing in the *Atlantic Monthly*, has pointed out several alternatives, many of them dangerous when weighed by our present standards of sex-morality and the integrity of the family as the social unit. In the first place, there is great danger that there may be a large increase in the number of women who will lead immoral lives, thus not only becoming traitors to their sex, but also, by the distribution of infectious diseases, unfitting many men for parenthood. Or there will be a great increase in the number of children born out of wedlock to be cursed by the social stigma that is certain to result unless there is a radical change from the present social attitude in such cases. The wide prevalence of infectious diseases will prove a strong obstacle to the adoption of such children into good homes.

Another danger which the situation will present will be the probable increase of defective children because of invalid fathers. Or if this is not an important result the tendency will be to larger families and weaker and more poorly educated children rather than the fewer, stronger and better educated for which we

WOMEN AND WAR

have so long been hoping. There will be danger also from the many loveless marriages entered into by young women on purely patriotic grounds, perhaps. Estrangements, or the more frequent recurrence of the fatal triangle in marital relations are apt to result.

The situation will be opportune for the adherents to the idea that polygamy is the proper solution and cure for the social evil. Or society will take on something of the aspect of the situation portrayed by Peter Rosiger in "The Forest Schoolmaster" in which he describes the human denizens of the forest as without marriage, with no family ties, no community life, no church, no God.

How is this inevitable situation of so many young women instinctively impelled toward marriage and motherhood as the great ideal of life to be safeguarded against such hurtful and race degrading alternatives as are above enumerated? In the first place, all men and women having the integrity of the family and of democracy at heart, should, by a study of this problem, be prepared to direct the thought of their respective communities in right channels and toward right ideals. It will be extremely important that girls in the public schools and young women in the market places of the country be thoroughly instructed as to the moral and social aspects of the problem.

THE WOMAN CITIZEN

To further safeguard the situation there should be a more careful supervision of the social life of young women and girls with a view to giving every opportunity for them to discover affinities among marriageable young men. This is made all the more necessary because of the increasing numbers of young women who are entering the industries.

It seems probable that the age at which young men will marry will be younger than heretofore, especially if they can see a way to support a wife and family. The removal of disability of married women in some callings, as in teaching, will aid greatly in this connection; but the daughters of well-to-do families should be differently educated as to tastes so that they need not make extravagant demands upon the incomes of young men just starting in business or professional careers. As matters now are many a young man who would prefer marriage and a home of his own even though it were rented, is afraid to undertake it because of the demands that would come for costly costumes and entertainments. The entire situation will be greatly simplified if the growing gaps between classes can be obliterated—those wrong notions as to real merit in young men or young women which go along with the acquisition of wealth especially when the wealth is inherited.

The summing of the whole matter is that we need

WOMEN AND WAR

to take account of stock as to the real social values. If we believe in maintaining the integrity of the home and family we shall need to unite all forces of home and school and the public press in establishing in the minds of our girls and young women the fundamental truths with regard to sex relations and the part they must play in the building of happy homes. We shall have need also to call constantly upon their patriotism that they may be open-minded toward these truths and toward the great needs of society to conserve all eligible young manhood for the building up of new families.

Woman's part and attitude in any such emergency is well expressed by the following quotation from an article in the *Craftsman* for November, 1916, on "Demeter's Daughters":

When the great call goes up from the earth for help along the most fundamental reaches of life, the answer is almost invariably made by the women of the world. Through motherhood woman has learned the care of the body, the care of the soul; she has learned that there are times when she must comfort mankind, she knows that her arms must be strong to lift, her breast must succor, that her words must bring courage. She has learned how to leave her home of luxury, of peace, of idleness, and move out over the world with healing in her hands. It is no effort for her to turn back and plow the soil and stand in the wheat field with the

THE WOMAN CITIZEN

winnow in her hand. Woman is today, as she has been from the beginning of the world, Demeter's Daughter.

It is in the very logic of things that women should desire peace rather than war. Yet given a righteous cause and an inevitable call in the name of humanity and women have ever been ready to bear their part. An incident related by Miss Repplier¹ is a case in point. A young Frenchman had resided for some time in America, seemingly with no intention of returning to France for the service of his country. His mother wrote: "My son your two brothers are at the front. Are you not coming back to fight for France?" At this summons from his mother the young man sailed on the very next steamer.

It was a woman who gave to America the "Battle Hymn of the Republic." It was Florence Nightingale who organized the Red Cross movement. The history of wars is full of the accounts of daring, of suffering and of sacrifice on the part of noble women. One writer has said that "The hope of peace lies not in laws and treaties, not in systems of government, not in democracies nor despots, but in the hearts and minds of men. Whether the hearts and minds of men can be so transformed as to cause them to turn from the world-old practice of war to abiding peace is a question which nothing but experience can answer." Prob-

¹ Agnes Repplier, "Woman in War," *Atlantic*, 115:577-85.

WOMEN AND WAR

ably the most potent influence toward such a transformation of the minds of men will come from organized womanhood. Certainly their plea for peace will be all the stronger because they have so uncomplainingly shared the suffering of war. The mother heart speaks in every part that woman takes in time of war or in her plea for peace. Someone has expressed this in the following lines entitled "Women to Men":

God bless you, lads!
All women of the race,
As forth you go,
Wish you with steadfast face
The best they know.

God cheer you, lads!
Out in the bitter nights;
Down the drear days,
Through the red reeking fights
And wasted ways.

God bring you, lads,
Back to the motherland,
True laurels gained,
Glory in either hand,
Honor unstained.

Women of Britain's race,
As forth you go,
Wish you with proud glad face
The best they know:
God bless you, lads!

THE WOMAN CITIZEN

PROBLEMS FOR STUDY AND DISCUSSION

A study of the Red Cross movement and the extent to which it is effective in various lands.

Study the activities engaged in by the women of England and France as a direct aid to carrying on the war.

Study the effect of other great wars upon the character of generations immediately following; upon the problem of marriage.

REFERENCES

Brockett, Linus P. "Woman's Work in the Civil War." Boston, R. H. Curran, 1867.

Fawcett, M. G. "Woman's Work in War Time." *Contemporary Review*, 106:775-82.

Harvey, G. "War and the Woman." *North American Review*, 201:344-7.

Key, Ellen K. S. "War, Peace and the Future." New York, Putnams, 1916.

Repplier, Agnes. "Women and War." *Atlantic*, 115: 577-85.

Spencer, A. G. "Woman and War." *Independent*, 81: 121-4.

"Women and the War." *Outlook*, 109:676-7.

CHAPTER XIII

WOMEN IN ART, MUSIC AND THE DRAMA

THE field of art is very wide as the term is ordinarily used, wide enough to include all in this chapter title and more. It seems best for the present purpose, however, to employ the term in a more restricted sense. And so we shall consider in detail the three topics as named.

I. WOMAN IN ART

It would seem that in any phase of art woman should be peculiarly at home. Beauty of color and form are always attractive to her. Her most common occupations tend to develop lightness of touch with skill of hand. We have already found, indeed, that decorative art came early when primitive woman sought to beautify the pottery she fashioned or the tapestries she wove by simple designs in form and color. Again in the tradition of Kora, the Virgin of Corinth, who made a rude charcoal sketch of the profile of her lover's face as she caught its sharp outline against a background of light, we have an early suggestion of the art of portrait painting.

THE WOMAN CITIZEN

most entirely with expression of animals. Miss Hyatt's work is remarkable for its strength and spirited handling. At the same time it is also scientifically correct. Farther on appears the name of Mrs. Edith Baretto Parsons who, as wife and mother, but free from the cares of breadwinning and household management found great pleasure in pursuing her art work. Three of the list above given are mothers of children. Mrs. Whitney received honorable mention in the Paris Salon. Miss Hyatt's work was also given second place by the Parisian judges and with the comment that if they had been quite sure that her work was entirely her own without masculine assistance they would have given her first place. The only existing ground for their doubt was in the remarkable strength of her work!

Other American women who have attained note as sculptors are Alice Ruggels Kitson, Kuehne Beveridge and Clio Bracken. The latter's work, done at the Art Institute, Chicago, attracted much attention for its originality and beauty.

Miss Raney's comments in the article above referred to are illuminating and suggestive. In characterizing the work of the women mentioned she says: "A joyous exuberance is the dominating quality. . . . The subjects are nearly always of youth; they are creatures of joyous imagination and superb vitality."

WOMEN IN ART, MUSIC AND DRAMA

To account for this spirit of the women artists Miss Raney says at the opening of her article that "as surely as the old shackles are being cast off, a new creativeness is to be discerned in their artistic work."

The art work of women is shown in many ways besides those of painting and sculpture. They have long been prominent in decorative art, including tapestries and home interiors, artistic embroidery, and the decoration of china. As has been previously noted they have also found places in architecture and landscape work. In the first of these fields we find an apparently growing interest for women, with a respectable showing of professional architects in America. In landscape work and the allied fields of floriculture woman is still more conspicuous. One school at Groton, Massachusetts, is maintained exclusively for the education of women for landscape architecture. Perhaps woman's most effective field in relation to art has been that of art teaching in public schools and higher institutions. Here she has exercised a profound influence upon the young with regard to their appreciation of art and its relation to the life of the home and the community.

In looking through the various works which treat of the subject of art one is constantly confronted with a peculiarly reticent attitude of men who have written on the subject. The experience of Miss Hyatt with

THE WOMAN CITIZEN

the art critics of Paris is in line with this general attitude. Men seem to have taken it for granted that nothing really great in art could come from women. They simply have been unable to apply any except what they have considered peculiarly masculine qualities in their estimation of artistic productions. In this connection it is significant that Mr. Ruskin in his extensive study of Modern Painters finds no place for woman in that field of art. Even in encyclopedic articles on painting it is in American works chiefly that we find any mention made of women painters. Caffin in his book on "American Masters of Sculpture" mentions no women at all, and in his "Story of American Painters" names only Cecilia Beaux.

It may be only fair to observe that while women have largely confined themselves, and quite naturally, to the same types and media in art as have their male instructors, yet it is possible that there may be found in their productions qualities different from but not less excellent than those which men have displayed. The pastelle work of Rosalba Carriera, for instance, or Miss Hyatt's portrayal, in plastic art, of the expressions of animals, might serve as suggestions. In both these forms of expression the delicate touch of the hand is fundamental. Is it not possible that this harks back to primitive woman's interest in plastic art? And would not the fact of her relatively meager oppor-

WOMEN IN ART, MUSIC AND DRAMA

tunities for instruction and growth in art be a fair explanation of such a level for her beginning?

2. WOMEN IN MUSIC

This is no less a phase of art; but it is sufficiently differentiated in character to admit of separate consideration. The Hindoos have a legend that Serisvati, a woman, first brought music to man. In all Indian legends great charm is ascribed to music, and the Hindoo music of the present day is ascribed largely to women. Woman appears also as a singer of psalms among the Hebrews. The Greeks produced their Sappho, who, though usually thought of as a poetess, undoubtedly sang the songs she composed. St. Cecilia, a Pagan woman wedded to a Roman, and later a martyr to the cause of Christianity, is known as the patroness of music and credited with the invention of the organ.

We find little mention of women as musicians during the Middle Ages in Europe or in earlier modern Europe. Perhaps the chief of those who attained some note in Germany was Clara Wieck Schumann the noted pianist, and wife of Schumann the composer. Women of France who won lasting recognition in the musical world are Madame Ferrenc, Cecile Chaminade, and Camille Erlanger. In the Netherlands Juliette Folville of Belgium is recognized as a composer of opera,

THE WOMAN CITIZEN

while in Holland Cora Dopfer leads in opera, and Catharine van Rennes and Hendrika van Tussenbroek as composers of songs for children. In Scandinavia, Norway has given to the world Agathe Backer-Gröndahl as a great pianist and composer. Elfrida Audrée leads an interesting group of Swedish women. Others of this group are Helen Munktel, Valborg Aulin, and Alice Tegner. In England the outstanding names among women composers are: Liza Lehmann, composer of a beautiful vocal cycle, and Frances Allitsen, writer of a number of songs full of grace and beauty.

It is the same story as in the case of art. The men of Europe have long opposed women as composers of music. Notwithstanding this opposition there are several prominent names of women among American composers. Most notable, perhaps, is Mrs. H. H. A. Beach, although in opera Emma Steiner holds first rank. There is a goodly list of composers of symphonic poems, suites and overtures. Among other names which might be mentioned are those of Margaret R. Lang and the celebrated pianist, Julia Rivé-King. Carrie Jacobs Bond has a wide reputation also for the sweet little melodies which she has contributed. Among song writers for children the names of Mrs. Jessie L. Gaynor and Eleanor Smith are most conspicuous.

As interpreters and teachers of music women hold

WOMEN IN ART, MUSIC AND DRAMA

a very large place, indeed, in the musical world of America. But in music as well as in art women have always been handicapped, much to the regret of all music lovers who have come to realize something of what woman's special talent is in this art. Mr. L. Stokowski, writing of women in orchestra says:

We are deliberately shutting away great forces of beauty and progress by leaving women out of our scheme of things in the art-world. . . . When I think of women as I see them in the musical world, what they are capable of doing, their fine spirit, excellent technique, I realize what a splendid power we are letting go to waste in this country and in other countries too.¹

Here is certainly an interesting point of view; and it is all the more striking because what we know of woman's accomplishment in music, even at a tremendous disadvantage, tends to verify Mr. Stokowski's judgment. Of course there is always woman's peculiar race burden, motherhood, to baffle her longings for achievement in art. How many women have fought with themselves with the primal urge of sex-obligation pitted against this art-craving the world will never know. Yet many women have found a way by which to satisfy both calls, at least measurably. We have noted cases like those of Mrs. Burroughs, Mrs. Whitney and Mrs. Parsons in the plastic

¹ "Women in Orchestra," *Literary Digest*, 52:504-5.

THE WOMAN CITIZEN

art, where women won honors in art and at the same time were true to the obligations of motherhood.

Mrs. Helen Ware, writing for the *Musician*, has told how in the musical world the mother may still cultivate her art. Indeed she is able to see in the experiences of motherhood that which contributes an indispensable quality to her musical expression. Speaking as both mother and musical artist she says:

Among the greatest women artists supreme alone are they whose lives have been broadened through the ennobling influences which come with Motherhood. It must be admitted that Motherhood certainly does not lighten the burdens of a musical career. But on closer study we learn that the woman artist's new problems, which follow in the wake of new responsibilities, are of a nature which can be solved through economic mediums.²

This is another way of saying that motherhood, freed from the cares of breadwinning, may still aspire to success in a chosen field of art. What a suggestion is this to the young women with artistic talent, married, and economically free.

But our consideration of woman's place in music would be lacking in one very important particular if we were to omit to mention her interpretive ability as shown in the opera. To most Americans the first name that comes to mind in this connection is that of Jenny

² "The Mother Artist." Helen Ware, *Musician*, 21:728.

WOMEN IN ART, MUSIC AND DRAMA

Lind the sweet singer from Sweden who toured this country about 1850. Since that date many great interpreters of the master composers of opera have arisen among women. From Italy, France, Germany, Russia, England, Scandinavia, all European lands, and America, they have come. Even in America, where grand opera is said not to flourish, there are very many names familiar, almost, as household words.

There are Patti, Nielsen, Calve, Melba, Yaw, Sembrich, Tetrzzini, Schumann-Heink, Louise Homer, Johanna Gadschi, Alma Gluck, Geraldine Farrar, Mary Garden, Julia Culp, Amelita Galli-Curci, and a score of others who might be mentioned as having won a place in the rank of artists of note in this field of musical interpretation.

3. WOMAN IN THE DRAMA

Histrionic art has been and still is one of the great educators of the race. On its literary side it calls for strong constructive power of the mind, a power which must deal with all the subtleties of human motives—the traditions, the passions, the obsessions, the insanities of mankind. On its expressional side it calls for strong mimetic power coupled with keen insight and readiness of interpretation of the playwright's conception of human motives manifesting themselves in conduct, in action, in all the varied elements of human

THE WOMAN CITIZEN

behavior. In this respect it is closely allied with music, and especially the opera. In both these aspects of the drama of modern times women play very important rôles.

Just at the present time the drama is in a peculiar state of uncertainty as to its continued existence and the form it is finally to take on if it is to continue to be a force in the educational-recreational affairs of men and women. The photo-play has caused a revolution in dramatic art and no one can now foresee what the final outcome is to be. But whatever turn dramatic interests may take it seems quite certain that woman's part in its production and interpretation is to become more and more important.

For our present purpose we shall, doubtless, find it best to ignore this revolutionary condition of the drama and consider it more as it has come to be known to us in its legitimate and heretofore established characteristics. To begin with, then, there is the woman playwright. Of her Alan Dale says:

But when the stage prospered and plays meant more than they do today, when theatre-going was more of a luxury than it is at the present time and the movies had not stepped in to interfere with the drama, the woman playwright was very much in evidence, and the "feminine touch," which the stage needs more than it needs anything else, made a distinct appeal to the public. Sev-

WOMEN IN ART, MUSIC AND DRAMA

eral women acquired wealth and fame and the theater welcomed them.⁸

Speaking again of the nature of woman's work as a successful playwright the same author says: "The feminine playwright has invariably succeeded when she steered away from the grooves trodden by men." Here in an entirely different realm of art we find acknowledgment of a peculiar quality in woman's art, even as it appeared in painting and plastic art and in music.

There is a long list of notable women who have won their recognition through the production of plays. The lists here given are without comment; for a discussion of their productions is not within the scope and purpose of this book. It is interesting to note the number of these who wrote as married women: Martha Morton, Marguerite Merington, Frances Hodgson Burnett, Edith Ellis Baker, Catharine Chisholm Cushing, Beulah Marie Dix, Grace Livingston Furniss, Anne Crawford Flexner, Jeannette Gilder, Mrs. Burton Harrison, Cicely Hamilton, Alice E. Ives, Frances Aymer Mathews, Ethel Watts Mumford, Margaret Mayo, Lottie Blair Parker, the Baroness Orczy, Mrs. Abby Sage Richardson, Madeline Lucette Riley, Elizabeth Robins, Molly Elliott Seawell.

⁸ *Delineator*, Feb. 1917.

THE WOMAN CITIZEN

Among those who have succeeded admirably in humorous drama are Margaret Mayo, named above, Elizabeth Jordan, Ann Caldwell, and May Robson. Other women worthy of note for their contributions to dramatic literature are: Mary H. Austin, Alice Brown, John Oliver Hobbs (Mrs. Craigie), Mrs. Frank Leslie, Gladys Unger, Cora Maynard, Mrs. Pacheco, Beatrice de Mille, Mrs. Musgrove, Mrs. Charles A. Doremus, Eleanor Gates, Mrs. W. K. Clifford, Marie Madison, Amélie Rives (Princess Troubetzkoy). As yet only a few women have undertaken the managerial function in the production of the drama, at least outside of the photo-play. Elisabeth Marbury is, however, noteworthy for managerial ability.

In the field of dramatic interpretation women seem destined to lead. To this distinction their natural attractiveness and versatility in expression contribute not a little. Then their capacity for detail and their grace of movement enable them to bring out little niceties in expression which add greatly to the general effect, but which men are apt to overlook or to replace by vigor of action with but little grace.

On the European stage the names that stand out among many are, in France, Mme. Rachel, Sarah Bernhardt, and Constant Coquelin. With the English stage we find Mrs. Barry; Mrs. Cantlivere as both play-

WOMEN IN ART, MUSIC AND DRAMA

wright and actress; Mrs. Siddons; Ellen Terry; Clara Fisher, and Fanny Kemble.

Among the noteworthy interpreters of drama in America are these: Charlotte Cushman, greatest of American actresses; Mary Cecilia Taylor, Anna Cora Mowatt, Mrs. Anne Gilbert, Elizabeth Crocker Bowers, Maggie Mitchell, Matilda Heron, Laura Keane, "Lotta" Crabtree, Rose Coghlin, Clara Morris, Fanny Davenport, Mary Anderson, Ada Rehan, Minnie Maddern Fiske, Anna Russell, Julia Marlowe, Mrs. Leslie Carter, Maude Adams. What a splendid list of women who have won real greatness in the dramatic world as rare portrayers of the motives, the passions that move humanity and determine the course of human events!

Thus briefly we catch a view of woman's place in this great trio of the expressional arts. Always struggling against the dominant impulses of her nature, yielding often to these impulses, yet in spite of this achieving greatness in no small degree when all is considered. To fully appreciate what woman has meant to art, music, and the drama one would need, by imagination, to consider what the world would have been without her contribution. When all the conditions are weighed does it not appear that the time has come when men should do all in their power to clear the way for woman's free entrance into all these fields with all opportunity for the fullest possible develop-

THE WOMAN CITIZEN

ment of her still latent powers? How else shall masculine humanity atone for past neglect? How assure to future generations their right to a share in the fruits of woman's genius at its best? This is only another step in the interpretation of what is meant by a real democracy.

PROBLEMS FOR STUDY AND DISCUSSION

Make a study of the qualities of woman's art in each of these three fields and compare these qualities with a view to discovering any peculiar qualities which the three groups share in common.

Undertake a fuller study of woman's accomplishment in musical composition.

Compare and contrast women and men as interpreters of music, and also of the drama.

Make a fuller study of woman's instrumental interpretation and rendering of musical composition.

REFERENCES

"Art Schools for Girls." *Literary Digest*, 46:1010-1.
Beaux, C. "Why the Girl Art Student Fails." *Harper's Bazaar*, 47:221.

Brinton, C. "Women Painters in America." *Woman's Home Companion*, 38:18-19.

Dale, Alan. "Woman Playwrights." *Delineator*, Feb. 1917.

Delineator, 79:437. "Famous Women in Art and Letters."

WOMEN IN ART, MUSIC AND DRAMA

- Gaul, H. B. "Woman in Music." *Musician*, 21:143.
"Women in Orchestra." *Literary Digest*, 52:504-5.
Perrett, A. R. "Adventures in Practical Æsthetics."
Bookman, 43:286-9.
Pollock, A. "Woman in the Theatre." *Harper's Weekly*, 61:237.
Putnam, A. "Violin Playing as a Profession for Women." *Musician*, 15:57.
Stover, H. J. "Women as Orchestra Players as Illustrated by the Fadettes." *Musician*, 15:511.
Thompson, V. Boldini, "Painter of Gowns and Souls."
Cosmopolitan, 53:480-4.
Upton, G. P. "Woman in Music." Chicago, 1892.
Women in Art. *Int. Studio*, 49:213-17.

CHAPTER XIV

WOMAN'S CONTRIBUTION TO LEARNING AND LITERATURE

HAVELOCK ELLIS very aptly says that "Women have not so often been eminent as men for the very good reason that they have not so often had occasion to be eminent." There is nothing in history more difficult for a liberal minded American to comprehend than the attitude which the men of Christendom have assumed towards women. Throughout all Europe except Italy the achievements of women have failed to receive that recognition accorded to men. The academies not only for the encouragement of art but those for the encouragement of science also have excluded women of great attainments, women who have contributed richly to learning and to human welfare through science.

In Greece we have found the *hetaerae* recognized in literature and philosophy on an equality with men. Thus the Greeks produced a Sappho ranking with Homer and everywhere heralded as a great poet. As

LEARNING AND LITERATURE

Mozans¹ puts it,—“They [the Greeks] had proved that, under favorable conditions, there was essentially no difference between the male and female intellect, and that genius knows no sex.” Aspasia of Miletus ranked with men of Athens who were greatest in learning and philosophy. Companion to the greatest men of Greece, her discourses on science and philosophy were listened to respectfully by the most learned and profound. Hypatia of Alexandria was another Greek woman of great learning and a powerful teacher of men. In the earlier period again we find the golden age of Greek women as writers of poetry. Second only to Sappho were Gorgo, Andromeda and Corinna. Others of the same period were Telesilla and Praxilla. Tradition has it that in a single century there appeared in Hellas, a country whose entire population is outnumbered by a fair sized modern city, as many as seventy-six women poets.

We do not usually think of ancient Rome as a seat of learning. Yet Cornelia, the mother of the Gracchi and their principal teacher, was a woman great in learning and nobility of character. And that other Cornelia, wife of Pompey, also a woman of learning and wisdom, had no small part in winning renown for her husband. To the influence of his cultured mother,

¹ H. J. Mozans, “Woman in Science.” New York, Appletons, 1913.

THE WOMAN CITIZEN

Aurelia, Julius Cæsar was also a great debtor. Indeed it is a well known fact of history that many women of Rome shared freely with their husbands in affairs of state and their influence was greatly felt and appreciated. A little later we find Jerome ably assisted and encouraged by Paula and Eustochium in the preparation of the Vulgate Scriptures.

In the period of history known as the Middle Ages it was through the nuns of the convents no less than the monks that learning was preserved to the world. These devoted women were often mistresses of many languages. Among them there developed several noted for their mathematical learning, for astronomy, medicine, and philosophy. Through their teaching the European women of the higher classes received their education. In several instances the study of the nuns extended into the realm of research and discovery. It was the nun Hilda of Whitby, in England, noted as a scholar and as a patroness of learning, whose influence over Cædmon caused him to undertake and accomplish his translation of the Scriptures into Anglo-Saxon, thus laying a foundation in the best of form for the English language.

It was this same Hilda who undertook the establishment of teaching monasteries for women on the continent. And the nun Lioba labored effectively with Boniface for the establishment of regular training for

LEARNING AND LITERATURE

teachers in Germany. Probably the most learned of all, or at least one who contributed most to the cause of letters, was Hroswitha, the nun of Gandersheim, who wrote history and gathered up and preserved many of the ancient legends, and whose greatest work was her dramatic writing in which she represents the transition from heathendom to Christianity. Other German nuns of note were St. Hildegard, "Sybil of the Rhine," and Herrad, the gifted abbess of Hohenburg. The Anglo-Saxon nuns were most noteworthy of all for their influence upon learning.

Italy of the Middle Ages was very rich in its learned women; and this condition extended well toward the close of the period of the Renaissance. There were writers of note, great teachers, lecturers on law, medical lecturers and practitioners, including such names as Bettina Gozzadina and Novella d'Andrea, famous for their learning and ability in law. Perhaps if Shakespeare had not seen too much through English eyes and had felt unrestrained by popular social standards he might have made his Portia a veritable Doctor of Law without seeming to disguise her womanhood.

During the Italian Renaissance there appeared numerous other women of note. Foremost among these was Tarquinia Molza of whom it is said that "Not only did she excel in poetry and in the fine arts, but she also had a rare knowledge of astronomy and math-

THE WOMAN CITIZEN

ematics, Latin, Greek and Hebrew." On account of her attainments the Roman Senate conferred upon her the especial honor of Roman citizenship and made it transmissible, in perpetuity, to her descendants. Doro-tea Bucca was another woman who distinguished herself as lecturer on medicine in the University of Bologna. So great was her ability that she attracted students from all parts of Europe. Out of about fifty women poets of this period appear three as especially deserving notice here. These were Gaspara Stampa, Veronica Gambara, and Vittoria Colonna.

Such is the record of women in a country where they were free to enter and achieve in the fields of learning and letters as was the case in Italy. No where else in mediæval Europe did there prevail such freedom. And women were free in Greece, except that this did not apply to wives and mothers. Perhaps the saddest comment on Greek civilization is this, that only the women who were unmarried could become the real companions of men and share equally with them in the learning of the time. The nuns of the Middle Ages, untrammelled by wedlock, were also free, though in a different way. It was her freedom from social bondage that enabled woman to advance in learning in ancient times and in the Middle Ages; and it is freedom that is giving to the modern world its great women.

LEARNING AND LITERATURE

In France there was no such freedom for women. All the noted French academies were closed to her. It was through the influence of the satirical writings of Molière and Rousseau, largely, that woman's efforts at learning and letters were suppressed. With writers of such power hurling their shafts of ridicule against every effort of woman to achieve, there could be little semblance of freedom. The few who essayed to express themselves usually did so under cover of a pseudonym. There were some exceptions to this general suppression of learned women, but chiefly before Molière wrote his *Les Femmes Savantes* and *Les Précieuses Ridicules*. The most notable of these was probably Madame Dacier. It is said of her that "there was not a man in Europe who did not respect her judgment in matters of literature and culture." Of those who later braved the ridicule of Molière, and whose works still survive, was Madame de Staël, a most famous woman of the time and noted especially as a scholar in the Greek language. Holland, too, produced her Anna Maria van Schurman in the face of a similar handicap.

In England and Germany there are no noted women of the Renaissance period. The destruction of the monasteries by Henry VIII took from the women of England their only means to an education; while the writings of Milton, though quite the opposite of

THE WOMAN CITIZEN

Molière's in character, produced a similar effect on the efforts of women in the field of letters, opposing, as they did, their liberal education.

The world has heard much in modern times about the general inability of women in dealing with abstract knowledge. In the organization and development of statecraft great men have not hesitated to quote the Greek philosophers, Aristotle and Plato. But when it comes to a Platonian pronouncement as to the educational capabilities and needs of women they seem not to have read Plato at all. For it is Plato who says in his *Laws*: "Women ought to share, as far as possible, in education and in other ways with men. For consider:—if women do not share in their whole life with men, then they must have some other order of life." Now how are we ever to hope for a realization of our dream of democracy without heeding this principle of philosophy and admitting women to all learning and all councils of state? Certainly it can not come about by making of the mothers of the race a class with another "order of life."

Lest there be those who still remain skeptical as to woman's ability to deal with the abstract let us follow her career a little farther in the field of learning. Reference has already been made to Hypatia of the Alexandrian school of philosophy. She was the greatest teacher of mathematics of her time. It was she

LEARNING AND LITERATURE

who first introduced the teaching of algebra while she taught geometry and astronomy. She wrote three treatises on mathematics all of which would have done credit to the greatest mathematicians of ancient times. These were on the *Arethmetica of Diophantus*, the *Conic Sections of Apollonius*, and an *Astronomical Canon*. She is also credited with the invention of several pieces of scientific apparatus. After her death the science of mathematics remained stationary for many centuries.

Coming down to the seventeenth century A. D. we find Heloise, a pupil of Abelard, inferior only to her teacher in philosophy, theology and mathematics. In the eighteenth century there appears Maria Gaetana Agnesi of Milan who was not only familiar with seven languages but who wrote a most learned two volume treatise on *Differential and Integral Calculus* which was soon translated in French, and which, fifty-two years after its publication, was found worthy of translation into English. Later still appeared Anna Barbara Reinhardt, of Switzerland, a woman talented in mathematics; Sophie Germain, of France, treated as an equal by the greatest mathematicians of her day; Mary Somerville, of Scotland, who prepared a translation and commentary on Laplace's *Mécanique Céleste* without neglecting the duties of motherhood and the home. Her last work, a treatise *On Molecular*

THE WOMAN CITIZEN

and Microscopic Science was completed when she was nearly ninety years old.

Of like note and capability were Janet Taylor, author of valuable works on navigation and nautical astronomy; Sónya Kovalévsky, a Russian woman held to be greatest of all women scientists. There are also names of women noted in astronomy. In the seventeenth century Sophia Brahe, a sister of Tycho Brahe, attained celebrity for her work in astronomy; in the twelfth century Saint Hildegard had taught that the sun was center of the firmament and held in place the stars that gravitated around it; Marie Cunitz, of Silesia, mistress of seven languages, had written a book on *Urania Propitia*; in the eighteenth century the Marquise du Châtelet had translated into French Newton's *Principia*; Miss Caroline Herschel had discovered eight comets while she faithfully and efficiently assisted her brother Sir William Herschel; in the nineteenth century Maria Mitchell, an American woman, made several important astronomical discoveries and was employed in the government service on the Coast Survey. Miss Mitchell also became Professor of Astronomy at Vassar College.

There are other and still more recent names of notable women in this field: Caterina Scarpellini, of Rome; Dorothea Klumpke and Mrs. W. Fleming, of America, together with a galaxy of brilliant young

LEARNING AND LITERATURE

women of the Harvard Observatory staff. Many others also in America hold important places as professors and as assistants in observatory work. The last is true also of European astronomical service. Nor should we neglect to make mention of those who have contributed to this branch of learning by giving financial aid to the work.

In Physics and Chemistry woman has also achieved success. A noted eighteenth century scholar and teacher of Italy was Laura Maria Catarina Bassi whose special study was in physics. Mary Somerville, of Scotland, already mentioned for her astronomical labors, was also a scholar in physics. It should be remembered in this connection that only during the present generation have the educational possibilities of woman been such as to admit of any important advancement in such fields of learning. Put with this the comparative lateness of the establishment of higher institutions of learning open to women in the United States, and also the fact that high schools open to girls did not exist in this country until the middle of the nineteenth century, and we have accounted for the dearth of women who have achieved recognition in science.

In the study of chemistry we first note the work of Madame Lavoisier, wife of the eminent French chemist. Her work was chiefly as assistant to her husband.

THE WOMAN CITIZEN

Among other services in this capacity she translated several important works for him and later published his memoirs. In America, Mrs. Ellen H. Richards entered the field of chemical research in the latter part of the nineteenth century. It was she who first established courses in sanitary chemistry. This was in the Massachusetts Institute of Technology. She also made the first application of chemistry to the science of nutrition and the study of foods.

At about the same time that Mrs. Richards was beginning her work Marie Klodowska, of Poland, better known to the world as Madame Curie through her collaboration with her French husband Pierre Curie, was coming into note. Together, through years of patient labor, they discovered radium; and to Mme. Curie belongs the great distinction of having been the prime mover in this great achievement. She was the first woman to receive an invitation to lecture in the Sorbonne. The lives of these two pioneers in the field of scientific discovery make one of the greatest romances of the modern scientific world. But notwithstanding the greatness of Mme. Curie's contribution she was denied admission to the roll of immortals of the French Academy of Science—because she was only a woman.

As early as the middle of the eighteenth century there appeared at Bologna a woman learned in human

LEARNING AND LITERATURE

anatomy. This was Anna Morandi Manzolini. It was she who first made anatomical models for the purpose of demonstrating in connection with her lectures on this subject. A century earlier, in France, the Baroness de Beausoleil had become noted for her studies in mineralogy. About the same time Maria Sibylla Merian of Germany was pursuing her special study of plants and insects, a work which contributed much of value to biological science. Later on Josephine Kablick, a Bohemian, became a worthy successor to Maria Merian in the pursuit of plant studies and paleontology.

Other names of interest in the development of biological research were those of Amalie Dietrich, a German woman who spent twelve years in the study of Australian flora; Sophia Pereyaslawzewa, a Russian woman, who made extensive studies of marine forms of life and published numerous valuable records of her work; Eleanor Ormorod, of France, who in her study of economic entomology rendered great service in fighting plant pests. Besides these there is a long list of American contributors to the biological sciences.

In the field of travel and exploration the most notable names among women are those of Ida Pfeiffer, an Austrian traveler, geographer and ethnologist; Mary H. Kingsley, traveler and explorer in the interests of science; and Madame Condreon, a famous French ex-

THE WOMAN .CITIZEN

plorer. A very respectable list of women of notable achievement in archæology is also to be found.

Mention has several times been made of woman as gifted in the medicinal arts. This was one of the functions of primitive woman. Among the great women of Italian civilization we have found a number of those who rendered humanity great service in the teaching and practice of medicine. In the European Middle Ages the practice of medicine was largely in the hands of the nuns; but with the passing of monastic control the woman physician practically disappeared. Not until quite recent times did women appear again in this department of social service.

In the United States Dr. Elizabeth Blackwell was the first woman physician with the degree of M. D. It was she who founded the New York Infirmary and College for Women. It was Dr. Blackwell's work which opened the way for women to the medical profession not only in America but also in Europe. Dr. Sophia Jex-Blake was the pioneer woman physician in England.

There remains one other test that should be applied while we are considering woman's capacity for abstract thinking. What of her inventive ability? Again we refer to the excellent study by H. J. Mozans. According to that writer's figures we find

LEARNING AND LITERATURE

that the first patent issued to a woman in the United States was to Mary Kies in the year 1809. For the decade following 1841 fourteen patents were issued to women; and from 1851 to 1861 twenty-eight patents were issued. For the next decade the number increased to forty-one, and seems to have been increasing regularly and rapidly since that time. The first government report of the U. S. Patent Office, published in 1888, credited women with nearly one thousand inventions. Nor were these inventions limited to affairs wholly feminine. Many of them are of prime importance to manufacturing industries and to commerce and transportation.

What further evidence should anyone require as to the mental equality of woman with man? It is true that the numbers of those who have achieved renown in intellectual fields is not as great as that of men. But this is readily offset by barriers to her progress placed by men, not the least of which has been the neglect of her education. It is fully time that men square themselves and give to women, in every avenue of service and endeavor, full opportunity for the development of all their latent abilities.

Thus far we have referred only incidentally to woman's contribution to literature. We have found her thus contributing in ancient Greece, in Rome, in Italy of Mediæval times and during the Renaissance,

THE WOMAN CITIZEN

in the monasteries of the Middle Ages. In discussing the drama in Chapter XIII we have found a few prominent names of women who have been successful playwrights. There is, however, a much larger field for women in modern literary production. In all ages and all lands women have courted the poetic muse from Sappho to the present day. But the one literary type which she has used with great skill and oftenest is fiction.

Among English writers of note we find the names of many well known to readers and students of literature. There is Elizabeth Barrett Browning in poetry. In the realm of fiction the names of Frances Burney, Maria Edgeworth, Jane Austen, Charlotte and Emily Brontë, George Eliot, Mrs. Gaskell, Harriet Martineau, Dinah Maria Muloch Craik, and Mrs. Humphry Ward. Surely this is a fairly good showing for the women of England, and nearly all within a century. And the character of their contributions is such that we may all share in the honor they have conferred upon modern literature and the English language as a medium for the portrayal of human character and motives.

Not less significant is the long list of American writers. In the realm of poetry we find Alice and Phoebe Cary, Lydia H. Sigourney, Margaret Deland, Mary Mapes Dodge, Margaret E. Sangster, and Ella

LEARNING AND LITERATURE

Wheeler Wilcox. To these must be added Julia Ward Howe immortalized in a song which the nation loves. In the realm of fiction we find again Margaret Deland, Harriet Beecher Stowe, Catherine Maria Sedgwick, Amelia Barr, Frances Hodgson Burnett, Mary H. Catherwood, Gail Hamilton (Mary A. Dodge), Helen Fiske Jackson, Charles Egbert Craddock (Miss Murfree), Harriet Prescott Spofford, Elizabeth Stewart Phelps Ward, and many others.

There are also a goodly number of story writers whose productions are of a high literary order. Such are Louisa May Alcott's stories for young people. Mary Mapes Dodge is another writer in this class. The short stories of Alice Brown, Rose Terry Cooke and Mary Roberts Reinhart readily give them a place here. Nor should we fail to mention the fine editorial and journalistic service rendered by such women as Lydia Maria Child, Sarah Josepha Hale, Margaret Fuller Ossoli, and Margaret E. Sangster.

The present day presents a different type of brilliant writers among women—the women who are leading in the struggle for the political and social freedom of their sex. In both England and America, not to mention other nations, there have been some epoch-making productions of political and sociological character. Such are the writings of Mrs. Fawcett, Mrs.

THE WOMAN CITIZEN

Havelock Ellis, the Countess of Warwick, Jane Addams, Olive Schreiner and Mrs. Archibald Colquhoun.

PROBLEMS FOR STUDY AND DISCUSSION

Study woman's part in learning at the University of Bologna.

Make a special study of learning among the nuns of the middle ages.

Investigate the extent to which women in America are now holding the degree of Doctor of Philosophy, and in what fields of learning, chiefly, the degree is earned.

Study women as poets and compare their work with that of men who have stood high in the same field.

Review the work of women as writers on political and social affairs.

REFERENCES

Ellis, Havelock. "The Mind of Woman." *Atlantic*, 118:366.

George, W. L. "Notes on the Intelligence of Women." *Atlantic*, 116:721.

Mozans, H. J. "Woman in Science." New York, Appletons, 1913.

Spofford, Mrs. Harriet Prescott. "A Little Book of Friends." Boston, Little, Brown & Co., 1917.

Whitmore, Cora H. "Woman's Work in English Fiction." New York, Putnams, 1910.

CHAPTER XV

MOTHERHOOD

To feel the sudden thrill and start
Quiver the new strings of my heart;
To feel a life within my life
Grasp its beginning and grow rife,
While God's ineffable new grace
Proves its existence in my face;
To feel the red blush-roses glide
At every moment in my side;
To know a love without reply,
And know that it can never die;
To lie awake night after night
And wonder at the strange, new light:
To whisper to the listening earth:
"I am a mother; know my worth!"
To fear my power to mold the man
As only she who bears him can;
To number each departing sun
And count the mornings one by one,
Impatient for my Christmas morn,
When from my womb a child is born,—
(What harm if when he break the mold,
He leave my body still and cold?
Shall I not live within his breath?
Can I be more apart from death?)
To wonder at the mighty love

THE WOMAN CITIZEN

Which could almost, like that above,
Make or unmake a universe,
And prove a blessing or a curse;
To tremble at my power for good
And evil—this is motherhood.¹

Thus the poet of today would idealize motherhood. In some such vein poets of all ages have sought to give verbal expression to man's estimate of woman as the mother of men. No man, indeed, who has meditated on the meaning of human life can have failed to catch some comprehension of the greatness of the mystery of birth and the peculiar quality which the experience of maternity imparts to woman, thus setting her in a class by herself. As one writer has said: "Whatever else we may relinquish as the world grows older, whatever else we may acquire, it is certain that we shall never lose that reverence which a mother inspires in our heart."

Most of us, all, indeed, except the unfortunate few the lives of whose mothers have gone out with their coming or soon after, naturally think of home as a place with which our memories of mother are always closely linked. And the best homes are the mother-made homes. It has been aptly said that a home without love is not really a home but only a house. And the most enduring, the most beautiful, the most self-

¹ Thomas F. Bouvé in *Century Magazine*, 73:231.

MOTHERHOOD

sacrificing love is mother-love. It possesses this peculiar quality that it reaches out not only to the mother's child, but, when unquenched by a hostile atmosphere, it extends to all in the home and even to the community as well.

The character of the home creates the atmosphere in which the mother character develops. The material condition of the occupants, the character of the house and its furnishings, while important as far as health and general sanitary conditions are concerned, are otherwise really matters of secondary importance. The humble cottage home with simple furnishings and "homely fare" where love dwells has all the essential qualities of home. Robert Burns has stamped this truth indelibly on the hearts of men.

At length his lonely cot appears in view,
Beneath the shelter of an aged tree;
The expectant wee things toddlin' stacher thro'
To meet their dad, wi' flichterin' noise and glee.
His wee bit ingle, blinkin' bonnily,
His clean hearth-stane, his thriftie wifie's smile,
The lisping infant prattling on his knee,
Does a' his weary kiaugh and care beguile,
And makes him quite forget his labor and his toil.

In these few lines Burns has pictured all the essential elements concomitant to the kind of home that never fails to yield a friendly atmosphere for the motherhood of a true woman.

THE WOMAN CITIZEN

On the other hand there are homes where most of the essential qualities of motherhood that unfold after maternity are smothered and stultified by an attempt to provide for the mothering of the children by a species of proxy. Such is the situation where some other interest in life is permitted to usurp the place of the mother's love for home and children. Out of such a condition there is almost sure to be created an atmosphere hostile to the realization of a "mother-made home."

What does motherhood mean to a woman? First of all it is her response to the deep urge and call of a fundamental element in her life. It is that quality imparted to her by the Creator by which she becomes the final arbiter of the future of the race. As Madame Korany has put it: "As the mother of men she stamps indelibly upon them her own weakness or talent, health or disease." Woman, whatever her name or station in life, knows that within her abides the possibility not only of building such a home as we have characterized above, but of molding a life—several lives—that may mean to the state even as the Gracchi meant to the city of Rome.

It means also suffering and self-abnegation such as men know not nor few can understand and appreciate. We have seen that women have powers of intellect and emotion, of thought and execution equiva-

MOTHERHOOD

lent to those of man. But to become the mother of a family of children means travail of both body and soul to a woman who has discovered her powers of mind and longs to develop them to the utmost in some chosen field. For her, when she has elected to respond to the primal call, there will indeed be opportunity to express herself and to serve such as no man can ever know; but she must pay the inevitable price of the chooser of a way in life. She can scarcely expect to find success in two great fields where only specialists can hope to win true and lasting success. Yet given a woman who, at marriage, has a well-developed and well-trained mind and who is physically sound, and there may be a time, after her children are through the home school when she, as a specialist in motherhood, may find a new field of service. History is not lacking in many instances of this kind. And certainly such an outcome would mean that through the years of her motherhood-service to her children she should have retained her grasp on some field of human interest through which she might now express herself. It would also mean that she must have come through the stress with sufficient physical strength to enable her to make the adjustment and take over the new task. We have used here the phrase "specialist in motherhood" in a broader sense than might at first appear. When Dr. Lyman Abbott wrote his

THE WOMAN CITIZEN

article on the "Profession of Motherhood" ² he evidently intended to apply the title somewhat narrowly, as including only the rearing of children in a thoroughly efficient manner. Like most men who have opposed the ballot for women he seemed to be forgetting two very important phases of the problem: first, that not nearly all women are mothers or ever will be; second, that not all mothers, if permitted to vote, would be likely to enter public life. The fact that they were voters would give them a motive for keeping up on the issues of the times, and thus being better qualified to guide their sons and daughters and for the real companionship of their husbands.

The kind of specialist we have in mind is different from that to which Dr. Abbott referred. There are very many interests in life which present problems the ready and correct solution of which will be more sure of accomplishment when we enlist more of the aid of motherhood experience and insight. There is scarcely anything great to which this same motherhood experience might not add something to enhance its greatness. We have referred in a previous chapter ³ to Mrs. Ware, the musician, who had found that motherhood added a new significance to her work. The reference will suggest what is here in mind.

² *Outlook*, 91:836-40.

³ Chapter XIII, p. 202.

MOTHERHOOD

It is not an uncommon experience for men who have spent most of their lives in business or in professional service and have won a competency to relinquish their business or professional practice and enter upon some service to the state or nation. Why should such a course be impossible to women? John Martin holds that "to bear and give home training to three children will employ a woman fully and strenuously for fifteen or twenty years."⁴ Assuming this to be a fair estimate it should leave the woman relatively free at the age of forty or forty-five years, or with about an equal expectancy to that of her motherhood service remaining, if in good health, which she may devote to some other special interest. It is true that she may not expect to accomplish in this new field what another, not a mother, should do in thirty or forty years. But she may still find room for much that is worth while; and, if she is able to capitalize her mother-experience in the doing, her service may again be of very great value and consequence to the world.

Consider the place of the father in the home as compared with that of the mother. One class of writers would have the man take a larger share of the home burdens in order to free the mother from part of the home tasks that she may do a full share of the world's

⁴ See *Survey*, 35:720-2.

THE WOMAN CITIZEN

work. Another class would say that the man's wage should be sufficient to free the mother from any bread-winning necessity. There is doubtless some reason to both of these proposals. Fathers, as a rule, do not cultivate the companionship of their children as much as they should for the welfare of both. Here is a writer, for instance, who, comparing the work of the mother with her children to that of a faithful gardener says of the fathers that they "are seldom more than the florist connected with the hothouse." In other words the relation of the father, engrossed in business affairs, to his children is only casual, while that of the mother is necessarily close and intimate.

On the other hand, fathers, too, have their special interests which generally occupy most of their time during the years when they are getting established, and on a sound financial basis. In a vast majority of cases the situation forbids any very close and continuous relationship to the children in his home. It must be admitted that it were better otherwise. But that would involve a very extensive readjustment of the business and industrial world.

In the case of wage earners it is different. Somehow matters should be so adjusted that the man who labors for wages would not thereby be barred from parenthood. Sometimes such a situation means neglected opportunity, often it means the lack of it. Yet

MOTHERHOOD

whatever the cause the condition is such that the rearing of children in accordance with those standards which make for good health, morality and good citizenship is often impossible. For with the mother at work the children must be neglected.

The whole question leads back to the problem of properly educating the next generation of fathers and mothers, and the provision for this must come from the fathers and mothers of the present day. It is the old, old, question of the stream that can not rise above its source unless external force is applied. We hear much about pensions for mothers, about maternity insurance. But this does not go to the root of the problem. It is only a makeshift at best. The real remedy is in more nearly equalized earnings through greater ability to earn, and through giving to all labor a fair share in the unearned increment and the wealth in natural resources developed by the utilization—too often by its shameless exploitation—of the labor of men who have no capital and all too insufficient training. And such an adjustment means more and better education of the workers, and to a higher level.

If the world once gives to woman full freedom and encouragement equal to that given to men with regard to education, public affairs, business and professional careers the standards of service will tend to seek a higher level. The woman who marries will be more

THE WOMAN CITIZEN

likely to assume the rôle of motherhood as her choice in life. She will see in the larger life of full citizenship the opportunity and motive for keeping informed as to the progress of affairs; and she will understand that thus she may better fulfill her obligations to her children as their first teacher. And when she has accomplished the major task, and her children are grown, she will be a light to her community in matters pertaining to the home and education, and may well represent them with the advisers and legislators who prepare the laws and plan their efficient execution. Having been a mother she will be able to see clearly in many important matters where man's vision often fails.

"A successful mother," says Anna A. Rogers, "is a more important factor in a municipality than any merely successful man in it." ⁵ A successful mother! That means a well ordered home radiating a wholesome influence in the community; sons and daughters well nurtured, strong, well schooled and capable; a center of profound sympathy for all who suffer or are in need of help; one who will always support good schools and vote right at every election. Surely the writer quoted was not mistaken in her evaluation, nor again when she says: "Any system of education that fails to impress upon our girls the immense civic value

⁵ "Why American Mothers Fail." Anna A. Rogers, *Atlantic*, 191:289-97.

MOTHERHOOD

of motherhood, its imposing dignity, its grave responsibilities to the state, fails of its purpose."

What is the outlook for motherhood in this strange time, this early year of the twentieth century? Nearly all the world is at war. Millions have died, perhaps millions more must be slain, of the very flower of the world's young manhood. There will be many, alas, to whom there can be no mating, even though the primal call be strong. But there will be the orphaned ones to be taught and cared for, and many a classroom once held by men to be filled from those qualified of the young women. Will this suffice?

But another generation of young men are on the way, of young men and maidens. What of the future for them? All about us the schools are awakening to the call, and our girls are being taught and trained in things that must mean much to future homes. A relentless warfare is being waged against all the insidious causes of infant mortality that have come with our advance in years as a nation. States, and even the nation, are clearing the way for the larger freedom of women. Aside from the riddle of the war clouds the outlook for twentieth century motherhood is bright.

What is to be the task of the American mother for the twentieth century? A very significant thing is the organization of mothers everywhere for the better

THE WOMAN CITIZEN

study and understanding of their common problems. Communities, states, the mothers of the nation, are organized into clubs and congresses. Let us hear what one of the mothers says before one of these congresses about the American mothers' task:

The attitude of the twentieth century mother is to declare that the love and devotion of motherhood are never to be impaired; but to them must be added the study of how best to exercise them. The twentieth century mother must be skilled in the physical care of her children. She must know the chemical values and suitable combinations of foods; the homely virtues of cleanliness and order; the need of rest and exercise; the precautions to be observed in school life and in adolescence. She must realize that there are critics higher than Mrs. Grundy; and standards higher than social prestige and wealth, if luxury and ease are not to become an insidious disease.⁶

When such counsel as this is becoming general, and when mothers are vying with their daughters in school in their effort to learn the latest truths of science as they apply to the great fundamental problems of home and maternity, the future does not seem so threatening. Let us hope with Mrs. Schoff "that the love and devotion of motherhood are never to be impaired." For what would this old world be worth if this last

⁶Mrs. Frederick Schoff. "The Task of the American Mother." *Independent*, 55:35-7.

MOTHERHOOD

stronghold of the American home were to be lost, never to be regained?

The theme is too great for the pen of man. Only the soul of the poet can rise, even measurably, to its mystic grandeur. As at the beginning, so at the close of this chapter let us invoke the poet's vision.

If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!

If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine!
I know whose tears would come down to me,
Mother o' mine, O mother o' mine!

If I were damned of body and soul,
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine!'

REFERENCES

Rogers, Anna A. "Why American Mothers Fail." *Atlantic*, 101:289-97.

Schoff, Mrs. Frederick. "The Task of the American Mother." *Independent*, 55:35-37.

' Rudyard Kipling. *Mother O' Mine*. In his dedication of "The Light That Failed."

CHAPTER XVI

THE MAN IN THE CASE

At an early stage of primitive society the mother was the recognized head of the family; but as families grew to clans and tribes and leaders were chosen to rule the best of the male members of the groups were selected. Thus matriarchy gave way to the patriarchal form of government. Woman could not be aggressive, for she was the mother of men and warfare meant the destruction of life for which she had paid so dearly. Aggression would thus defeat the great fundamental purpose of her life. Woman had ever followed peaceful pursuits, and to her chiefly had fallen the business of developing the arts of peace. When, therefore, strife arose among tribes and clans the man was chosen to lead; and this leadership naturally came to include leadership in all public affairs, civil as well as warlike.

Religion also developed with woman as the priestess; but the same aggressive spirit of man led, in time, to his assumption of the priesthood. Still in the ancient world, historically speaking, women were set

THE MAN IN THE CASE

aside, by a vow of celibacy, to participate in the service of the temple. There were women who prophesied even in Judea, although most of the leaders and teachers of Jewish religion were men. Later, under Christian development, men came into almost complete leadership of religious rites and services. The nuns of Medieval Europe were similarly overshadowed by the priests and monks.

In the modern Christian world men have opposed and do even yet largely oppose the admission of women to the pulpit. This is especially true of the Roman Catholic Church, Greek Catholicism, and the Established Church of England.

The marriage vow among the ancients was liberally interpreted as it applied to men; but, while ancient society was mostly lenient as to the association of unmarried women with men, it maintained very rigorous standards with reference to married women. This situation as to social ethics evidently grew out of the common practice of slavery among the earlier nations; but as it concerns woman it has come down to modern life with even an added rigor. This rigorous attitude among Christian nations is believed to have developed as a result of the rewards which early Christians taught would come to all men and women who practiced celibacy. Such a general condemnation of the normal sex relationship even through monogamous

THE WOMAN CITIZEN

marriages, necessarily fell heavily upon women. As a result the laws as well as the standards of social ethics that developed made of woman the chief offender in the realm of sex, while men were exalted and their breaches of the marriage vow generally condoned. The result has been the traditional establishment of a double standard of social ethics of which men have not failed to take advantage. For why should they not? They both made and interpreted the laws.

The development of man's aggressiveness has carried over into practically all great human relationships. For twenty centuries it has threatened to blight and crush out the spirit of altruism of which Christianity is the highest expression. All this has been directly antagonistic to that gentler, peace-loving spirit normally characteristic of the mothers of men. It was but a natural impulse that caused Miss Rankin, the first woman member of the Congress of the United States, to hesitate and protest, when it came to a vote on the resolution declaring that a state of war existed between the United States and Germany. All the womanly instincts of the centuries were back of that cry. This great conflict, on the other hand, seems to be the result of the highest development yet attained by that egoistic principle which man, in his attitude toward woman, has so strongly typified.

THE MAN IN THE CASE

President Wilson has well said that the struggle is one of democracy against autocracy. But the principles involved do not relate to forms of government alone. They may be seen to ramify throughout the entire social and industrial system of the modern world. Man's treatment of woman as regards her rights under the law is one of the many striking illustrations of this fact. We see the same struggle for egoistic control as between capital and labor; between employer, whether individual or corporate, and employed; between producer and consumer; among religious denominations. The yearning of men today for a lasting peace is a high tribute to woman and a most striking acknowledgment of the eternal truthfulness of the Christ ideal.

We, with our allies, may win the war. Who in America can believe that we shall not? But the overthrow of autocratic rule in central Europe will not necessarily mean permanent peace. That can come only through the more general overthrow of the principle of autocracy wherever it appears in the social structure of peoples and nations. One of the most vital points in this readjustment, however, is that things be set right, in so far as it rests with man, with regard to the womanhood of the world.

The signs of the times are favorable in this respect. The men of this world are now beholding women in

THE WOMAN CITIZEN

a new light. Many of the greatest of men have long been on the woman's side in her struggle for political and social freedom. And women themselves are quick to recognize this fact. This is the way one woman has expressed it:

It is to the credit of man, to-day, that he has already learned to appreciate what he finds in the woman who lives not to please him but to share with him the burdens he has been trying to carry alone. . . . It is futile to pretend that she is emancipating herself unaided by men.¹

It was Ray Stannard Baker who answered the question of why he voted "yes" on suffrage for women by saying: "It is a clearing, in a new way, for merit of whatever kind." Yes; and yet there are men, even in America, who would still prefer to exploit woman-kind in their own way and who realize that such a "clearing for merit" would defeat all their schemes. There are others who would still keep up the practice which Irving Bacheller so aptly describes when he says: "For ages men have used women for receivers of generosity and sayers of gratitude." Men know all too well that the great joy of living is in accomplishment in business, or art, or in learning; of successfully solving problems, of overcoming obstacles to progress. But how slowly have they learned

¹ Eva Elise vom Baur, in *New Republic*, 5:306.

THE MAN IN THE CASE

to understand that women share these same qualities and aspirations. They have preferred to content themselves with the idea that "by nature man belongs to the hunt in the open, and woman to the fire indoors." Had they known even the significance of mythology with its goddess of the chase and the hunt they might have realized that such a type of woman is only a conventionalized, man-made type, and not the normal woman at all.

Put together all these various attitudes and estimates which characterize man's relation to the social and political status of women, remembering that until quite recently the men who would vote as Ray Standard Baker did have been in the minority, and we have the causes for the retardation of woman in education, in legislation, and in opportunity for careers other than that of mothers or housekeepers. Along with these we shall also have accounted largely for the all too extensive prevalence of the practice among young women of exploiting their sex attributes in order to win favorable matrimonial alliances. The sequel to the latter practice has followed as a matter of course: the commercializing on a still lower plane of these same attributes.

Much comment is abroad today on the fact that so many young men shun marriage altogether or postpone it to a dangerously late date in life. If you ask

THE WOMAN CITIZEN

the young men about it they will probably tell you that with modern conditions of living they cannot afford to marry, at least not until they are financially "established." If one seeks to learn the causes more in detail he will find that these vary according to the outlook or experience of the young man. One will tell you that the social habits of women are so expensive that he cannot marry and keep the pace. Another will say that he must have a home and an assured income before he can assume the responsibilities of family life. A third, perhaps, will frankly admit that he will marry as soon as he finds the girl with the money. A possible fourth will be looking vainly for a girl as good as mother.

To sum up the situation there is a deep-seated distrust among many young men of the real ability and inclination of the young woman of today to make a home. Further, there is ground for the attitude of many with respect to the expensive social habits. But the real trouble lies deeper. It has its root in the soil of unrest. There is an absurd incongruity in our vaunted democracy. We say to our boys and girls in their school days that there is freedom and equality in America. But they look out upon the world and see the rapidly growing numbers of people excessively rich if one is to judge from the uses made of their incomes. They flaunt their luxuries before the world,

THE MAN IN THE CASE

and immediately young men begin to inquire the shortest way to riches; and young women, seeing their opportunity chiefly by way of marriage, set up a pace of living and of dressing which may lead to a home of luxury and ease and social exaltation. Those that lose step of either sex become the workers, the doubters, along with another very respectable class who despise it all and decide that with the odds against them in the lottery of mating they will go their own ways alone.

The man in the case is largely to blame for this, for he has for centuries considered woman a creature to be pampered and petted rather than comrade and co-worker. At the same time he has given full rein to that aggressive spirit which we have been discussing, until the young man starting in life feels that if he is to be a man among men he must find the short way to wealth or to a big salary. And these men marry with the expectation of exploiting their wealth through their women, as has been discussed in the chapter on the social life of women. For centuries men have had control of the situation and the women of today are largely as men have made them. Irving Bacheller expresses something of this thought when he says: "Men are largely what their mothers make them, working on the tender soul of childhood; women are largely what men make them in the season of youth and beauty. It all goes back to the mother. She is

THE WOMAN CITIZEN

the barometer of morality." When it has become traditional in families, therefore, for women to live in comparative idleness and luxury the life and ideals of the entire family reflect these traditions.

The situation here referred to has been intensified during the half century preceding 1914 by extensive travel in older and less democratic countries and by the rapid development of the habit of winter and summer migration to fashionable resorts. The coming of the limousine is rapidly becoming another factor that is operating to extend and perpetuate the same situation.

The normal man is one who is mated with a woman who wants nothing better than to work side by side with him, a woman who is not only wife, and mother of his children, but also comrade and adviser in all the important affairs of their lives. Such a man will inevitably possess, in a measure, some of the qualities of womanhood; and the woman who normally shares life with such a man will as inevitably possess some of the qualities of manhood. In these mutual qualities they will find the basis for a rich experience in the finest comradeship that human beings can know.

For such a man, clear visioned and self-ruled, the way of life, however humble his station, will abound in joy and thankfulness. From such a man, after two-score years, or more or less, of married life there

THE MAN IN THE CASE

might well come this apostrophe to his chosen companion :

Out of eternal silence, from the realm of the unborn,
Two lives came forth.

Down from that cloud-veiled region came they forth
into earth-life,
Yet moved apart.

' Chanced then a meeting of these lives at verge of years
mature,

As man and maid.

Love drew them close, and soon these two in holy wed-
lock joined,

As man and wife.

Time swept them on and closer grew the ties that first
had drawn,

Then made them one.

Out of their union still the stream of race-life onward
flowed,—

Their children came.

Mother, and wife, and sweetheart still, and comrade
ever true,

Ours are those lives;—

Ours to be cherished still with broader, deeper onward
flow

Until the end.

Children and children's children then shall live on after
us,

Adown the years.

We shall live on in them beyond our span of earthly days,
And they again,

THE WOMAN CITIZEN

Joining with other lives, project the essence of our lives
In endless flow.

Love hath done this,—that love which first did draw,
then bind us close,—

Undying love!

Comrade of many years, let joy be ours upon this day,
Our wedding day!

Roses for you I bring, a pledge of love still true,
Now and for aye!

And what is the outlook and the duty of the twentieth century man especially with reference to woman and her problems? Do not all the conditions today point clearly to the full enfranchisement of woman, both socially and politically, as the next great step in the unfolding of democracy? It is up to the man to see that the way is cleared and that the forces of education be turned as speedily as may be to the task of eliminating worn out and hurtful traditions as to woman's sphere, her education, her right to participate equally with men in the fundamental affairs of state and nation.

The normal twentieth century man will curb his egoistic tendencies and seek a motive for his highest activities in the ideal of service. Perhaps there is no better or fuller expression of what the man of the twentieth century should represent than that contained in the following words from the pen of H. G. Wells

THE MAN IN THE CASE

in which he seeks to characterize the ideal modern male citizen :

He will be good to his wife and children as he will be good to his friend, but he will be no partisan for wife and family against the common welfare. His solicitude will be for the welfare of all the children of the community; he will have got beyond blind instinct; he will have the intelligence to understand that almost any child in the world may have as large a share as his own offspring in the parentage of his great-great-grandchildren. His wife he will treat as his equal; he will not be "kind" to her, but fair and frank and loving, as one equal should be with another; he will no more have the impertinence to pet and pamper her, to keep painful and laborious things out of her knowledge, to "shield" her from the responsibility of political and social work, than he will to make a Chinese toy of her and bind her feet. He and she will love that they may enlarge and not limit one another.²

REFERENCES

Bacheller, Irving. "What Women Know About Men." *Independent*, 85:378.

Harris, Corra. "What Men Know About Women." *Independent*, 85:379.

² H. G. Wells, "Social Forces in England and America," pp. 394-5. New York, Harpers, 1914.

CHAPTER XVII

THE EDUCATION OF WOMEN

THUS far we have been dealing with the meaning of citizenship to woman and the things that woman brings to citizenship. The great purpose of it all has been to try to discover, if possible, those necessities of the life of woman to which education may minister as a basis for adjustments in the future conduct of the schools as one of the chief factors in education. There is thus presented a vast educational problem, one which has concerned the minds of good women of every age, but of men, for the most part, only in recent modern times. And, indeed, if one may judge by the literature of the subject there are not very many to-day who are thinking seriously with reference to this particular problem.

In the chapters which precede we have discussed the meaning of citizenship in its relation to women, and the woman's part in it politically. We have observed her status in our laws, in the home and in society. We have endeavored to estimate her position and achievement in recreation, in religion, in indus-

THE EDUCATION OF WOMEN

tries and in the war, together with her independence economically. We have sought to evaluate her contributions and achievements in art, music, the drama, and in learning and literature. To this may be added a brief review of man's relation to the situation. It remains now for us to undertake to emphasize her needs educationally, both as to the extent and the nature of it; to ask ourselves just what the woman citizen should keep foremost in the educative process in order best to live her life as a woman with whatever that may mean to her as an individual.

In Greece Aspasia championed the cause of education for women, as did Plato in his *Laws*. Hypatia of Alexandria also urged that women should be as well educated as men. Thus the sentiment of leaders of thought among classic nations may be said to have favored learning for women. In the Middle Ages, likewise we have found that the nuns under such leadership as that of St. Hilda in Britain and Boniface in Central Europe were a strong influence for the education of the women of their time of whom, indeed, they became the teachers. And even earlier St. Brigid, of Ireland, led in a great educational movement which extended to the women of the higher classes of her people. Nor should we overlook the group of brilliant women, votaries of all learning and art, who left such a profound impression on Italian civilization

THE WOMAN CITIZEN

through their studies and teachings at Bologna and Milan.

It is to the modern western world, however, that we must look for the greatest advancement in the education of women. In doing this we must not overlook Australia and New Zealand, which, though offshoots of this western civilization, are yet a part of the eastern world, physically speaking. Most of the advancement to be noted in the west, however, belongs to a comparatively recent period—the last half of the nineteenth century, and down to the present day. For reasons already discussed in chapter fifteen the Renaissance and the spread of Christianity, even in the form of Protestantism, did not benefit woman immediately. In fact it took from her for a time much of the liberty she had possessed before. But with the later unfolding of Christian teaching and the development of democracy there has come a great change of sentiment and practice as regards this very important phase of education.

Out of the evolution of democratic governments and the consequent liberation of many new forces in society there has developed a new type of womanhood. Taking the western nations together there may be said to be two dominant notions as to the education which should be given to girls and young women. The one is the belief that woman's place is that of

THE EDUCATION OF WOMEN

mother and housekeeper, for which no education is needed except that which the home can give in imparting to girls the necessary knowledge and skill for performing the varied tasks and functions of such a head of the household. This is the traditional view that has come down through the ages. The other notion is that woman, like man, as a member of the social group, has an individuality to be expressed in connection not only with the home but also for the community and the state.

In our still imperfect democracies these two notions appear in varied conflicting relations. They belong in the same class of ideas as do the two fundamental types of government—democracy and autocracy. The progress, indeed, of the second notion, the freedom of woman, may be said to be about commensurate with that of the growth of real democracy. It was inevitable that with the undertaking to establish government “of the people, for the people, by the people” there should have come the demand for universal education. It is likewise inevitable that, with the advancement of democracies and as the problems of government became more complex, the necessity should appear of securing higher standards of intelligence for the masses than those made possible by a brief course in an elementary school. This need holds true for women as well as for men, and for this reason

THE WOMAN CITIZEN

the secondary school is established. In America this higher school is rapidly coming to be a free school to all the children.

At first there were separate schools of secondary grade for girls; and even these were not made free schools until after the middle of the nineteenth century. Meantime some noble pioneer work was done by Mrs. Emma Willard, Catherine Beecher, and Mary Lyons. The first of these established Troy Seminary for girls in 1821, the same year that Boston established the English high school for boys. To Catherine Beecher is accredited the establishment of Hartford Seminary in 1822. Mary Lyons established Holyoke Seminary in 1837. In this institution she developed a plan by which the young ladies combined household work with their studies, a plan which proved to be a great success.

The older colleges established in America were not open to women. Later, however, Columbia and Harvard provided annexes for the education of women. It remained for western institutions to establish the principle of co-education in colleges, and, for the most part, in high schools as well. Antioch College under its administration by Horace Mann first admitted women on an equal footing with men. Oberlin soon followed, although it did not, at first, place women on an entirely equal footing with men. The western

THE EDUCATION OF WOMEN

state universities developed under the land grant act were the means to a more rapid development of co-education. Wisconsin led in 1863 and Michigan and California followed in 1870. From that the action soon became common in the state institutions. In 1910 women received 44.1 per cent of the 12,590 A. B. degrees conferred in the United States.

It was to the establishment of the great colleges for women, however, that the women of America were most indebted for opening the way to their liberal education. Vassar, Wellesley, Mt. Holyoke, Smith, Bryn Mawr!—what names are these to conjure with in the realm of woman's education. They have made it forever impossible to exclude American women from college life and a full participation in its beneficent influences.

In 1871 Miss Clough started a campaign for higher education of women in England which resulted in the admission of women to Oxford and Cambridge but did not permit the conferring of degrees upon them. The institutions organized later, as the universities of London, Manchester, Leeds, and Liverpool, and the Welsh university have placed women in every way on an equal footing with men. In France at least one of the universities has been open to women for some time. Germany also had made rapid progress in the

THE WOMAN CITIZEN

years just preceding the war and German women were coming to have opportunities for higher learning.

Thus it appears that the way has opened rapidly, in the last fifty years, and especially in America, for women to share with men all the educational advantages offered by the state, and, in most instances, the best that is offered by institutions on private foundations. In Europe this movement has naturally been retarded, although England has made fairly adequate provision for her women.

The public press has developed strongly in woman's favor as an instrument of education. This applies to all classes of literary periodicals including the daily press, and in some instances to scientific and professional publications. A number of publications devoted exclusively to women's interests have been established and seem to be thriving. If progress in this respect has not been as great as it should have been, a considerable portion of the cause must be attributed to the apathetic attitude of many of the women.

The church, on the whole, while most of the institutions of learning established under its auspices have opened their doors freely to women, yet as an educative force through the pulpit has remained conservative on the question of better education for women. There have been exceptions to this, and often those worthy of note; but the general attitude seems to have

THE EDUCATION OF WOMEN

been not that woman's situation and need is peculiarly pressing, but that she is already on the same footing educationally as man.

There are numerous social organizations, however, which represent real values in the scheme of education for women. Among these the one especially worthy of notice here is the woman's club to be found in almost every center of population of any consequence and having state and national organizations. Most of these organizations pursue some study during each year, selecting topics that are literary, scientific or social. These courses of study frequently involve a rather extensive use of such library facilities as are available. Such clubs have profited largely by the extension work supported and directed by some of our universities, such as the extension lectures of Chicago University, the universities of Wisconsin and California and others. The situation has been very aptly expressed by Lois K. Mathews of the University of Wisconsin: "There are thousands of women in small towns all over the state, absorbed in their own concerns, dissatisfied with their own mental attainments, hungry for something outside themselves that shall lead them to higher and finer things. They cannot go to the college so the college must go to them."

Here, indeed, is a great opportunity for education. Taking for granted the truth of Irving Bacheller's

THE WOMAN CITIZEN

statement that "men are largely what their mothers make them," and accepting also the truth of a corollary statement that makes progress dependent upon the education of the mothers, and we have a way opened before us through which, in time, we may realize our ideal of true democracy. What greater work than this could a state possibly do through its educational institutions? Here are classes organized and waiting, not of those who are sent to school but of those who only ask for a teacher to come to them in order that they may learn. And these are many perhaps most of them present or future mothers of men.

There is abroad in the world today a great movement. The social mind of the western world, of all the world, in fact, is undergoing great changes. The entire world is now brought face to face with stern realities as never before. On the one hand, we are witnessing what centralized power may mean when in the hands of men to whom power is the only thing in the universe that is worth while. The very heart of this thing we have been calling efficiency in government is now laid bare and we understand the lowest depths of its possibilities. On the other hand, we are coming to know the real strength of democracy in government; some there are who would say weakness of democracy instead of strength. But no; the fearful cost, the prolongation of the struggle, of the pour-

THE EDUCATION OF WOMEN

ing out of human blood, of the doing of unspeakable deeds of darkness—these are not due to the weakness of democracy. They are the result of our failure to attain democracy.

From the days of Plato and Aristotle until now great men, statesmen and philosophers, have said to the world, over and over, that the fundamental principle of democracy is to be found in the intelligence of the people. This means all of the people, men and women alike, all who participate, directly or indirectly, in molding ideals of individuals or in determining public sentiment. It means, moreover, that degree of intelligence commensurate with the nature of the problems involved in the processes of government. But democracies have not observed this teaching of the great leaders of thought. Why? Because they have not understood values well enough to be willing to pay the price.

In the great western world men have found themselves free and face to face with great sources of wealth. Like children that we all are they have rushed in to gather the wealth, forgetting for the time to provide adequately for the only known means of safeguarding the liberty without which this wealth would be of little avail. Forgotten, also, has been another great fundamental principle of democracies, the principle that forbids the neglect of any class of people

THE WOMAN CITIZEN

in the social group, or the making of advantage to self because of their lack of intelligence or wealth. In other words, the health of the body is dependent upon the health of its parts. The only safe condition of the body politic, the social organism, of a democracy is the general health of the entire body. But in this case where there are a large number of members of the body possessing only a fragmentary knowledge of world forces and the principles of justice, or lacking such knowledge altogether, the whole body suffers and is unfitted for meeting any great emergency.

Such is the condition of our democracy today, and all because we would not pay the price that sound democracy demands. Men say, "Oh, well, but this is itself an inherent weakness of democracy." No, not if those who are called to lead in affairs of state really believe in it, really want it. It does not take long nor much profound thinking for one to see now that a little more spent in the organization and operation of our system of public education might readily have saved all this cost of blood and treasure, might even have made this war impossible. For autocracy has based its hopes of ultimate success not so much on its own efficiency as upon this very point of weakness in the armor of Democracy.

It is through the leveling upward by more extended education of the masses that we must hope to be able

THE EDUCATION OF WOMEN

to eliminate from our own midst those causes which make for autocracy; which cause men to say "we must centralize authority in order to be strong." Through education we must seek to substitute for egoism as a motive to highest endeavor that altruism which sees in the highest well-being of the state the only certain well-being of the individual or class. By such leveling up we shall be able to eliminate much of the danger that idle hours bring to men and women and thus give to all individuals more leisure in which to improve themselves and render that portion of unpaid service for the common weal which all loyal citizens of a democracy must render if democracy is to realize itself.

It is some such conception of the problem confronting us today which we have in mind when we talk about making democracy safe. To make it safe we must make it whole. And one of the big factors in this making whole is first to make women socially and politically free; and next to see to it that their education is made to comport itself as far as possible with their needs and capabilities as full citizens of a real democracy.

This leads us to consider somewhat definitely what woman's sphere is to be in this changed social condition toward which we are so rapidly moving. First of all we shall agree with Dean Marion Talbot of the

THE WOMAN CITIZEN

University of Chicago when she says that "Throughout all her training there should run the idea of her high function as a wife, a mother, as a home-maker in the true sense." This is only equivalent to saying of men that throughout their education there should be held in view their function as husbands, as fathers, and as home-furnishers. There is, to be sure, this difference, that as mother the woman must give more of her own life and strength, directly and unreservedly, than is likely to fall to the lot of the man even when he proves himself ideal in his peculiar relation to the home. To offset this, man must be able to foresee and provide adequately as husband and home-furnisher such service as shall relieve the mother in her months and years of greatest stress.

Over and above this high function of womanhood there should be a realization that woman is not limited necessarily to home-making alone. Even as wife and mother there will come times when she may have abundance of leisure. But leisure is not, should not be, idleness. Dean A. F. Lange is right when he says that "For women no less than for men a higher education that prepares only for leisure and perhaps a purely decorative or parasitic life should be a thing of the past."¹ Education from this point of view should

¹ A. F. Lange, "Problem of the Professional Training of Women." *School and Society*, 3:480-85.

THE EDUCATION OF WOMEN

prepare for living and serving in the life not only of the home but of the community and the state.

"The education of woman however desirable or beautiful in itself, must be vain and unprofitable in its results unless it can be made strenuous enough to overcome any recently acquired reluctance to be the sturdy mothers of a stalwart race," writes the editor of the *Independent*.² If it is understood that the writer of the editorial would say as much for the education of men in relation to fatherhood, well and good. For both we must also add that education should be such as to qualify them both for the obligations and privileges of citizenship in a real democracy. This means that the acquired habits, through education, of both men and women should be such that leisure can never mean idleness; that it should mean always opportunity for self-improvement and service. It is just here, chiefly, that our boasted educational system has fallen short of accomplishing the purpose for which free schools are maintained.

For every woman whose primal sphere is that of motherhood there is a man whose primal sphere is fatherhood. It is probably true that both are failing in a proper evaluation of their spheres with reference to family life; but it is an open question as to whether a close study of all points in the situation would not

² *Independent*, 53:2911-12.

THE WOMAN CITIZEN

reveal a greater neglect of the demands of his sphere on the part of man than by woman of her sphere. The man says that professional or business demands are such as to make it impossible for him to do more in that respect than he is doing. But man has made these conditions for himself; and by what inherent right should he assume that the cares of parenthood are to fall mostly upon the mother? By such practice she is deprived of opportunity to express herself as an individual, an experience which is not only an inherent right of every individual but which is also fundamental to the highest wellbeing of the social group.

Putting aside, then, for the present the question of parenthood as sphere, let us consider in what fields of service to the world in a larger way there may be any differentiated spheres for women. "Training and efficiency and not sex should be the test of fitness for any profession or occupation," writes Emilie W. McVea.⁸ This is doubtless true as to any test for efficiency imposed from without; but how about the individual in her choice of a profession or occupation? The fundamental instincts are important factors in individual differences. Most thinkers and writers seem to agree that the instinct of motherhood, while

⁸ Emilie W. McVea, "The Effects of Recent Educational Developments on the Higher Education of Women." *Education*, 36:11-19.

THE EDUCATION OF WOMEN

it varies greatly with individual women, is often a powerful motive. Other things equal, and in cases where this instinct is strong, might it not enhance the possibilities of success if it were considered in the choice of a calling? Is there not some significance in the oft-repeated theory that the professions of teaching, medicine or nursing are good for women whether married or not? What we are thinking here is that these offer a way of partially responding to the motherhood instinct in the case of those who find it a powerful motive. The argument that one might choose one of these professions simply as an alternative in case of failure to marry is, however, a different matter. Both the choice and the preparation should be, as far as possible, single minded, and with the sole purpose of attaining efficiency in a chosen field. There is nothing more fatal to one's chances for success than an attitude of half-heartedness toward one's chosen occupation.

Man's chief criticism of woman in the professions has been along this line of divided interest. In the art and profession of teaching this criticism applies with much force; and this very fact tends greatly to reduce the efficiency of our schools. If our young women who prepare to teach could school themselves to concentrate their thought and energies upon making for themselves an honorable career, they would

THE WOMAN CITIZEN

be rendering to society a service of inestimable value. They would be no less fitted, by so doing, for the duties of married life should the right man somewhere present himself.

With the occurrence of marriage, the sphere of the woman would change. But the training acquired, whatever the line, would be all the more valuable here in proportion to its thoroughness. There is much in this statement: "Woman's real interest and happiness do not consist in the number of lines that draw from the home to the outside world, but in the multitude of avenues by which she may bring the best from the world without to illuminate the home." To the woman who has thoroughly equipped herself for a specific social service the opportunities and the ability to realize the truth of this conception should be very great. The trite figure that "all roads lead to Rome" will apply in learning where it is rightly conducted; for there are few if any special lines of preparation for a professional career that do not have leading into them as essential tributaries something of the product of learning and research in each of many other fields. These tributaries followed far enough to indicate their true significance without leading entirely away from the main current will not only greatly enhance the value of one's special training but will, at the same time, liberalize his education. Such, indeed, is the

THE EDUCATION OF WOMEN

ideal of the true specialist; and such a preparation for professional service would meet the ideal expressed in the above quotation.

There is another powerful factor in the case of the majority of girls and young women who seek to qualify for some definite and useful profession or occupation. This is the economic factor; and it is present in varying degrees of force with both the married and the unmarried woman. As we have seen in our brief study of women in the industries there is little range of choice for the uneducated. This applies to men also. As our educational system is now organized, the child that is born into a home of poverty is, in a majority of cases, foreordained to a life of common labor. It is not that this labor is undignified; but that it happens to be the field of no choice, the thing that *can* be done with a minimum of intelligence and skill. It is this fact, and not the character of the work itself, that makes it "common" and to some minds undignified. The remedy, of course, is education, but the kind of education which would not only leave opportunity for choice but which would also lead to the doing of the thing that is "common" and in a better way. It is thus that the world has advanced in its industrial development.

Such an evolution is now to be seen in a realm occupied chiefly by women—the work of the kitchen.

THE WOMAN CITIZEN

The woman who has learned to apply principles of science to the art of cooking, to sanitation, to efficiency and expedition in the doing of such routine work as washing dishes and paring potatoes, has clearly demonstrated that here in this "common" capacity, degraded by slavery and kept down by traditional false notions as to real values in life, is opportunity for an honorable and exalted calling.

A leader in the teaching of home economics has well said that "the tremendous possibility of university courses in home economics when they are properly grounded upon science and economics as a firm intellectual basis and discipline make one stand aghast." ⁴ Here, indeed, is a field of unfolding possibilities that has only just begun to be appreciated. One needs only to glimpse what is being accomplished in our university courses, in the extension field and in connection with food conservation for the war in order to realize what these possibilities are. This, again, is in the realm of woman's common experience; and for that very reason perhaps, it will be long before we can see the life of the home so adjusted that the results of the experimentation and instruction that are now going forward may be put into common practice.

Mary C. Crawford in her book on "The College Girl

⁴Lois K. Mathews, "Training Women for Social Responsibility," N. E. A. Proceedings, 1914:40-45.

THE EDUCATION OF WOMEN

of America,"⁵ has told us the story of the two college graduates who started out in the business of baking bread that was done in a strictly scientific way. They called their shop the "laboratory kitchen," and their motto was: "There is nothing better than common bread unless it be bread of a better kind." Knowing the spirit of the times one could readily guess what the results would be, even in staid old Boston. The venture proved a great success. The principle involved here will apply, in some degree, to all the "common" occupations of women; and herein lies the solution of the economic problem.

"But," you say, "there are many, very many girls who have not the means to go so far in preparation. Besides, they are needed early as bread-winners at home." Just here is the great weakness of our industrial system and also of our educational system. A wisely administered plan by which it should be made possible for each girl to go as far as her mental and physical capabilities would permit in a sane and practical education would, in a few generations, take care of the situation, eliminate the evil, and cost society as a whole far less than the present system. It goes without saying that the prescribed schooling should extend to a considerably later period than that now re-

⁵ Mary C. Crawford, "The College Girl of America." Boston, L. C. Page & Co., 1905.

THE WOMAN CITIZEN

quired by such states as have compulsory school attendance laws. The same requirements should apply to boys as well as girls; and all should receive as common knowledge training in the essential principles of democracy and its form and purposes of government. The remainder of the adjustment would be chiefly the economic problem involved. Somehow, out of its abundance, society would have to find the way and the means to provide.

It will be argued that such schooling would educate our youth away from doing the common tasks. A fairer statement would be that the traditional attitude of parents would stand in the way. It would be necessary to begin with extension courses and a general propaganda for more complete education. More attention would need to be given to vocational and moral guidance, a crying need of our schools for both sexes. Public demonstrations should be furnished of the possibilities of such a treatment of the problem. The standards as to teachers' qualifications would have to be raised considerably with a corresponding increase in salaries in order to attract well-prepared men and women to the schools. The initial cost would be heavy but the business would soon be on a paying basis; and besides democracy would then be in a way to become safe.

It is in the secondary school, including grades seven

THE EDUCATION OF WOMEN

to twelve in the American school, that the combined vocational-citizenship curricula should be organized and applied in the education of our girls. These curricula should be so ordered as to make the transition from secondary to college work for those who should be found specially fitted for higher courses easy and with as little loss of time as possible. It would hardly be expected that the foundation of a course that is intended to close with the secondary school and leave the individual fairly qualified, up to the secondary standard, for a vocation, would be in all respects adequate for carrying four years or more of additional college work as a superstructure. It is always a little better to make the foundation correspond to the character of the entire building. But it is possible so to organize the work that the modifications in case of change of plan shall be comparatively slight.

It would seem that in the treatment of the materials of secondary education there should be differentiation of the subject-courses in some departments. The girls who are to take up domestic economy should be able to see the application of chemistry to cooking and of physics to sanitation. They should also understand enough of bacteriology to see its relation to problems of the home. In the social science group somewhere they should get a clear knowledge of woman's place in history, in government, and in the

THE WOMAN CITIZEN

development of the arts and of science. A special course in civics for girls, at least until the main facts should become the common property of the community, would be a great improvement over the prevailing conditions. In the art work it is well enough that they should apply design both of form and color to their work in household arts; but they should also have opportunity to elect mechanical drawing and to apply it and design to architecture and landscape work.

Emma Willard ⁶ long ago gave us an outline for the education of girls which needs but little revision, or rather adjustment, in order to make it fit the present need. She included under "suitable instruction" in a young woman's seminary: (1) Religious and moral; (2) Literary; (3) Domestic; (4) Ornamental. Under (1) she emphasized "regular attention to religious duties" and the employment of "no instructors who would not teach religion and morality both by example and precept." There was also included under this head a provision for formal religious and moral instruction. Under (2) were included instruction in literature, science, and elements of philosophy. Mrs. Willard put in an earnest plea for differentiated courses in science suited to the needs of girls.

*"An Address to the Public, Particularly to the Members of the Legislature of New York, Proposing a Plan for Improving Female Education," Emma Willard. Middlebury: Printed by J. W. Copeland, 1819.

THE EDUCATION OF WOMEN

Under domestic instruction it was recommended that girls be instructed each day both in the theory and practice of "housewifery." The ornamental branches included in Mrs. Willard's outline were "drawing and painting, elegant penmanship, music and grace of motion." Evidently little else has been added, when terms are given a modern interpretation, to this admirable outline of a plan for the education of young women. And is this not the kind of education, as a basis for entering directly upon the duties of life and also for further training, which our girls, every one of them, should receive during the high school period of their education? Are not these elements still the most fundamental of all to the preparation of our young women for good citizenship?

For the college woman there is an almost limitless choice of vocations. "The desire for leadership is as worthy an ambition in a woman as in a man." A college training should and does produce many women who become leaders in their special fields. The idea that college training unfits women for marriage or endangers the perpetuity of the race by causing her to shun motherhood has been too thoroughly disproven to require attention here. In many ways the co-educational college is an ideal place for the mating of young men and young women. There they mingle in the same classes where the opinions and points of view of each

THE WOMAN CITIZEN

are often expressed and discussed. The knowledge they thus gain, each of the other, is far more definite and complete than that which comes from ordinary out-of-school courtships. Besides they read the world in a different language see it through eyes that are clarified by knowledge of wider scope. Not infrequently they find pleasure in each other because of some common interest which remains with them as a strong bond through their married lives.

The colleges for women have done a great work for the world. It was these institutions that first opened the way, in a large sense, for the full recognition of women in the field of learning. They have done and are still doing great things for women and for humanity. Still there are very good reasons why for many, at least, co-educational institutions are desirable. From the standpoint of mutual understanding and a holding of common views through education it is better for society as a whole that the young men and young women should be educated together. Even so the segregation resulting from the election of courses is sufficient to give free play to those qualities which either sex holds in common and as peculiar to one or the other. If the young women who go to co-educational institutions were those only who desire to learn and who attack the problems of the laboratory and the lecture room with seriousness, the situa-

THE EDUCATION OF WOMEN

tion in these institutions would undoubtedly be superior. It would then be possible for men to learn to respect the scholarship of women; and out of the mutual respect that would result there would come a better understanding and adjustment of all relationships of the sexes.

Both from her age-long relationship to the family and the larger social group, and from the standpoint of her more modern concrete civic and economic relationships the proper education of all women is of profound importance to the State. The greatest contribution made to our ideals of woman's education by Mrs. Emma Willard is undoubtedly to be found in her clear presentation of the obligation resting upon the State to provide effectively for such education. The provisions made, through private enterprise and the church, of schools and colleges for girls and young women have meant much to the cause of education for women. This was all right as far as it could go. But in order to insure complete accomplishment and equality of advantages this phase of popular education should have the especial and wholly adequate support and direction of the State.

The world sees clearly now that the fundamental element on which the social fabric rests, and by reason of which it must either stand or fall, is the family. To make this situation secure there must be intelligence

THE WOMAN CITIZEN

among mothers and home builders, that sort of intelligence needed in directing the essential affairs of the household; and particularly that intelligence needed in the proper care and early education of children. Dr. Hugo Münsterberg has left us a very clear statement of this latter need: "We know that the highly cultivated mistress of the house fulfills her work better than one who simply follows instinct, just as the farmer who works with the modern machines is getting better results than he who does the work as it was done a century ago." Nor is the training in household arts and in the application of the principles of science all that Dr. Münsterberg would have included in the education of the young woman who is to be a home builder. "A training in patience and joyful willingness, in energetic activity and economic use of time, in earnest attitude towards the great problems of the home in unselfish comradeship and in freedom from petty quarrelsome tempers is still more important for every woman than the technical activities."

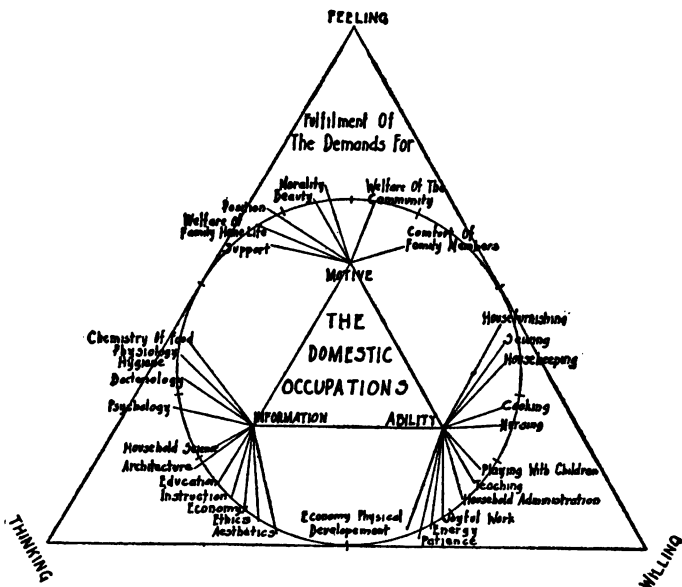
The same writer has given us a very suggestive graphical illustration⁷ of what he thinks should be included in the content of the curriculum for young women as a preparation for marriage and motherhood.

From the survey we have made of woman's activities in the preceding pages it seems to be evident that

⁷ See cut on next page.

THE EDUCATION OF WOMEN

we are needing a readjustment of educational conditions with reference to woman's needs. From the standpoint of woman's normal status in citizenship the things that are to be prescribed for her in both secondary school and college should be somewhat more clearly defined as related to her fundamental interests.



It sounds very well, for instance, for one to say that "Women have a natural aptitude for social service; to them municipal housekeeping is closely akin to family housekeeping, and municipal housecleaning not unlike that in which well-regulated households indulge

THE WOMAN CITIZEN

daily and weekly."⁸ If this is true then it would seem that the young woman who enters college with the intention of preparing for social service should either have had a good course in domestic economy in the high school or else be required to take such a course, as a prerequisite, early in her college career. Students in engineering must have their prescribed courses in mathematics. Is it not equally essential that women aiming at preparation for a given field of service should have whatever is recognized as prerequisite?

In the tendency of the day towards specialization in a profession it would appear that there are special phases of any given professional work for which women might be best adapted. In medicine, for instance, we have men who are specialists in the treatment of certain ailments. In law we have criminal and corporation lawyers. Other things equal the enlistment of one's fundamental, dominant instincts on the side of his chosen work enhances his chances for success. Is it not possible that woman, in her struggle for the same opportunities that men have so long enjoyed, may miss something of value by ignoring some such actual facts of her existence? In this respect the whole field of education is as yet largely a closed book. As our schools develop more completely the selective function by which curricula are adjusted to individuals

⁸ Lois K. Mathews, *see supra*.

THE EDUCATION OF WOMEN

the needs of girls should be a matter of especial concern. Just now this entire field for both sexes is still a chaos. Let us hope that, as it becomes more and more cosmic through the experiments that are in progress, there may be revealed some clear principles to guide us in the education of future generations.

One great need of the present in regard to the education of woman is a stronger, clearer background of sentiment in regard to the significance of her freedom politically and her economic independence. Here it is that the slow processes of evolution seem inadequate. With the ultimate welfare of the nation, of humanity, at stake there is need of greater action. How can all the inertia, the static condition of the world-mind that has so long accepted tradition as a matter of course, be so stirred as to make possible the readjustments which the present time demands? This is the great question of the day for woman. The states, the nation itself, all nations are moving rapidly as far as the action of men is concerned. How are we to secure that serious attitude of so many women now apathetic that is needed to set the currents of thought and action right throughout all classes and levels of the social group?

The organizations of women point the way. There is needed only the establishment of a basis of coöperation between these and all institutions of learning.

THE WOMAN CITIZEN

For the young girls out of school the night classes or a coöperative scheme with the secondary schools offer the best solution. For the mothers and unmarried adult workers and professional women their various clubs and social organizations should be of service here. The falling off of attendance of men at the great colleges and universities offers the opportunity of utilizing this available talent for the instruction of these classes for women that are ready and waiting for instruction and leadership.

The present world-war between autocracy and democracy is rapidly clarifying our vision as to the great fundamental human values and the necessity of their more common conservation. Women and girls today are learning the significance of saving in order that others may have enough. Not that the necessity for such knowledge has not always existed, but that it is now more definitely and vividly evident. How is our system of education to take up this work and see that it is perpetuated through the education of future generations of girls? Women in the past have permitted other women to toil and sweat and dwell in hovels while they have abounded in luxury and ease, wasting their years in all the follies and frivolities which wealth could purchase. Today many of these same women are doing heroic and glorious service for the cause of human freedom, for the relief of

THE EDUCATION OF WOMEN

the wounded and for feeding the starving millions. How is the school of the future, conjointly with the home and community life, so to direct our scheme of education for girls that as long as people are in want, and homes miserable, and the sick untended anywhere in the world there shall be no return to the old wanton wastefulness? How, indeed is the meaning and value of education itself as the great fundamental social conservator to become an established ideal in the minds of all the people? Surely the women of tomorrow, when possessed of the ballot, and while they still remember these days of fiery trial for democracy, will help to find a correct answer to these problems of their sex.

There is coming out of our war experience also a great new problem of vocations for women. Great will be the loss to future generations if out of this new situation thus thrust upon us we fail to find a way to make all forms of service more dignified, more scientific, more highly appreciated and valued. Why should there not be found a way, through education, of solving the problem of paid service in the home? Of freeing this of the ancient stigma remaining with it from the days of slavery? Why should there not be found such a basis for efficiency as to popularize skilled service in kitchen, laundry and chamber, where

THE WOMAN CITIZEN

skill, intelligence and refinement should be considered in the fixing of a living wage?

Men say that all this is impossible, that many families could not pay the price of the service needed. But they are thinking in terms of the social order of the past. A real democracy must level upward through education and the establishment of high ideals of service on the part of all members of the social group. The possibility of such a democracy lies in an efficient system of education capable of gradually but certainly bringing about such a social readjustment. Just as autocracy found in its schools the means of building into the lives of the people of an empire those mental habits and outlook which have made possible this gigantic drive for world-domination, so may our democracy, by the same means, establish in the minds and hearts of all future generations of people those principles and motives which shall make forever impossible false standards inimical to democracy's ideals and safety such as have been permitted to develop among us in the past.

The call to woman today is to a new citizenship, a larger and fuller life than she has ever known. For this she should so prepare herself that there can be no possible going back. The age of real democracy is just at the dawning. Her failure here will dim if it does not obscure its glory. The call to the woman of leisure

THE EDUCATION OF WOMEN

and opulence is insistent that she cast into the balance in favor of her sex all the dormant forces which superior education and opportunity have put into her hands. The call to women workers is insistent that they conserve their strength, that they seize each opportunity that offers for education and improvement. The call to our young women in college is to lay aside all love of being entertained, flattered, and fed sweetmeats by the young men, and to enter seriously into the work of preparing themselves for leadership in a great new republic of men and women. The call to our girls in high school is to use well the hours that are to determine their fitness for the great service which the world is expecting of them when they are fully prepared. The call to us all, men and women, old and young, rich and poor, is to cherish as we have never done before the liberties which we have inherited, as the sacred possession of us all, to be held in our keeping for transfer to coming generations and a reorganized world; a priceless heritage so nearly snatched from us by reason of our thoughtlessness. Democracy? Yes, always and for all men and women; but there is a price to pay.

THE WOMAN CITIZEN

PROBLEMS FOR STUDY AND DISCUSSION

- A study of woman's education in ancient times.
- The education of women in the middle ages, its character and extent.
- The Renaissance as it affected the education of women. Luther's views.
- The development of the education of women in modern France, Germany, England and Italy.
- A study of the development of higher education for women in America.
- An investigation of the extent to which women have peculiar needs in education, and of how these needs are being met in America.
- Shall we educate women for the profession of motherhood?

REFERENCES

- Burstall, Sara Annie. "Public Schools for Girls." New York, Longmans, 1911.
- Cannon, Mary A. "The Education of Women During the Renaissance." Washington, D. C., 1916.
- Clarke, Edward H. "Sex in Education." Boston, J. R. Osgood & Co., 1873.
- Crawford, Mary C. "The College Girl of America—After College What?" Boston, L. C. Page & Co., 1905.
- McVea, Emilie, "The Effects of Recent Educational Development on the Higher Education of Women." *Education*, 36:11-19.
- Sargent, E. E. "Education for What." *New Republic*, 5:219-20.
- Talbot, Marion, "The Education of Women." Chicago, University of Chicago Press, 1910.

CHAPTER XVIII

WHAT OF THE FUTURE?

How will woman respond to the call that comes to her out of her past with its limitations and the present with its onrushing of events? The great hope lies in this very breaking up of established conditions and customs which has come with the world-war. The situation lies in the hands of the leaders among men and women. For the women of England and America the promise of the future is indeed bright. Much of the situation rests with those women to whom wealth has brought habits of idleness and luxury. Their numbers have so increased and the lines of influence they hold are so great that they may check the movement for woman's more complete freedom.

William Hard¹ has well said that "culture without action is an ingrowing disease which first debilitates then dissolves the will to live. Emancipation without duty is a mirage of pleasure which raises thirst but never quenches it." For every cultured woman who

¹ William Hard, "The Woman of To-morrow," Doubleday, Page & Co., N. Y., 1913.

THE WOMAN CITIZEN

is leader among pleasure-seeking idlers this call to action will mean a new birth if it is effective. If it fails each one of these will represent a nucleus of revolt against the democratizing of her sex.

There is, however, a vast army of women who have heard the call, some of them from afar, and have already answered "Here am I." They are found in the ranks of the hosts of earnest workers for the weal of the race. They are doing Red Cross work, millions of them; they are bending all their efforts for the conserving of food; they are taking up the work which men have laid down in order to fight; they are organizing to conserve the various forces and institutions of their communities in order to direct all these to a more effective serving of the interests of humanity. There is little doubt but that these women will remain active when peace shall come, and that they will turn the same vigilant attention, the same tireless energy to the making of readjustments, industrial and social, which will then be necessary.

Among this second group and extending beyond it are the women who have been the leaders and workers, in state and nation, for the political and economic recognition of women. As to their response the only question can be as to their ability to make wise use of the victories they have won in the interests of womanhood. Let us believe that wise counsels will

WHAT OF THE FUTURE?

prevail, and the relatively few who are ultra enthusiastic if not, indeed, hurtfully radical, will be restrained from rash action that may retard the growth in mental attitude of the many women who are seeking light as to the future of womankind.

And what is the man to do about it? What shall be his response? Already his objections to woman's political and social advancement are giving way. They are yielding to the pressure of the new situation and its future possibilities. The big problem with both men and women is the arousing of a social consciousness of woman's real condition and needs. Most men have themselves been the victims of tradition. They hold women in high esteem for their many virtues and their gentle ministrations. They have not yet awakened to the fact that women have been placed in a strange predicament with the transfer of the industries from the home to the factory. Once they are really conscious of the situation most men will hasten to support every scheme for bringing about the necessary readjustments.

Men have been misled in regard to the economic principles involved where woman's work is concerned. As a result they are lacking in zeal if they are not even opposed to the wider admission of women, on an equality with men, to many of the employments from which they have heretofore been debarred. The neces-

THE WOMAN CITIZEN

sities of the war have greatly changed all this in Europe and probably will do the same in America as the active entrance of this country into the conflict proceeds. Meantime this attitude seriously affects the situation of women economically. "Society no more makes a thoughtful attempt to give the maternal interests the most complete development and employment possible than it makes any pretense at all of using intelligently the natural impulse of woman to be of economic value in the world." ² This is an expression of the situation from the woman's point of view; and the situation is one largely in the hands of man to change for the better.

But even if men set out to make a readjustment in industries more favorable to women it is probable that progress will be slow. There are vested interests to be considered; there are trades unions to be reckoned with; and there is the inadequate preparation of women for many of the occupations for which they might otherwise qualify. There are hopeful signs in the literature of the day that men of thought and action are considering these problems, discussing them, trying to find the way to a fair and just solution.

Well may we ask ourselves what the effect of all

² Quoted from a Dissertation by Jessie Taft on "The Woman Movement from the Point of View of Social Consciousness." Chicago, 1915.

WHAT OF THE FUTURE?

this making over, and this broader life and greater freedom is to be upon the American home. There is no denying that the situation is already grave. Will woman with her fuller power and independence, go the way of the women of Rome and thus bring about the speedy downfall of family life and of the nation as well? We cannot entertain such a belief; yet there are those who seem to think the family doomed already. This part of the problem of the future must rest entirely with the women, and chiefly with the leaders of thought among women. It is, indeed, possible to say that the chief determinant of the outcome here is to be found in the place we give this problem in our system of education. Should woman, having gained the ballot, so decide she may put into the schools such teaching as shall counteract the drift that is sapping the life of the home. Our sons and our daughters both need to be taught more clearly the fundamental values that inhere in the social elements of a community.

The idea of the teaching of patriotism in a democracy lies far deeper, extends far more broadly, than in the externals of national, state and local governments. To be really effective it should permeate throughout the social fabric—its institutions, its weaknesses, its sources of real strength. Foremost among these is the home, the family. Next come the school and the

THE WOMAN CITIZEN

church. All are inseparably linked together with the general industrial and civic organization of the community. In these things are the springs of power and efficiency of any nation. We must find a way to be rid, once for all, of that narrow idea of liberty which leaves out of consideration all others than the one who entertains it. We must make plain to our youth the tremendous significance of the family as the social unit and as the instrumentality of potency above all others for the perpetuity and the wholeness of the race. We must teach them the sacredness of marriage and motherhood as furnishing the only guaranty yet known to history of social purity and individual respectability.

We quote again from William Hard: *

The growing wealth of different communities, the application of modern inventions to home industries, the passing of many of the former lines of woman's work into the factory have brought to many women leisure time which should be spent in social service. Civic cleanliness, the humane treatment of children, the city beautiful, education, civic morality, the protection of children from immoral influences, child labor, the organization to protect neglected children and to reform delinquent children—all are legitimately within the province of motherhood, and the attempt to improve conditions is a part of the duty of modern woman.

* See *supra*.

WHAT OF THE FUTURE?

What a field is this for the best thought and devotion of those women of leisure who are childless or whose children have grown beyond the need of a mother's constant care! Such work well cared for would mean far better conditions in homes, far more children remaining long enough in school to qualify reasonably for the obligations of citizenship. The reflex upon the homes of the workers would also be beneficent.

The economic relation of woman to the home of the future is also an important consideration. We have considered this relationship in two extreme aspects. The one has been that of the home of "social climbers" where one of the chief functions of the woman is to display the wealth of the man whose name she bears through the richness of her jewels and wardrobe, and the general ostentation of living. This should soon become a thing of the past. It is a vulgarity little in keeping with the character of a democracy. The other extreme appears in the home where the mothers must also be bread winners in order to make ends meet in the home. We may be profoundly thankful that in America a majority of the homes, happy and comfortable in all essentials, are still to be found in the group that lies between these two extremes. But even so the problem looms large for the future. As has been pointed out it is chiefly a problem of educa-

THE WOMAN CITIZEN

tion. Woman with the ballot can do much toward rectifying the economic situation for mothers who must work to eke out the family wage. The ultimate remedy, however, lies deeper than legislative regulation. Shall we not look to women to help in solving the problem of a "living wage"?

The future democracy of equal rights should see the adjustments in our schools which the effective education of our girls seems to demand. Further, if our young women seek careers as teachers and qualify themselves for competency a great uplift to education must result. The fact that such increasing numbers of young women are entering our colleges and normal schools is a hopeful sign. There again it must not be forgotten that the economic situation must change along with the added cost of preparation for the teacher's work. The schools, especially those of secondary grade, are rapidly passing through an evolution which should bring about many needed changes in the social and industrial conditions as they are related to women.

The church also must inevitably share somehow in the changed conditions, if it is to retain and increase its influence for a better social order. The emancipated woman politically and economically will not be inclined to endure quietly any limitations not essential to a true religious life. In as far as the church rises

WHAT OF THE FUTURE?

to the occasion in this respect it can hardly fail to receive a new spiritual awakening as a result of the increased social activity of women. But woe to the church and to the cause of true religious faith if it fails to catch the vision of the new day that seems now at hand!

It seems inevitable that women should enter more and more extensively into professional fields heretofore largely occupied by men. Law, medicine, dentistry, journalism, architecture, all offer inducements for women who are ready to devote themselves single-mindedly to these callings. For a generation or two, at least, the world is likely to need them for such service in order to replace the shortage of men. In business the tide is already strongly set for the change. The world has hardly given a serious thought to such questions until recently. But as men see what women can do the sentiment seems to be growing in favor of a larger sharing of affairs of business with the women.

In state and national affairs women are rapidly finding a place which they are not soon to relinquish. As yet the advance has been chiefly in subordinate capacities except in the field of education. But with full and nation-wide rights as to the ballot it must be expected that the invasion of this field will soon be greatly extended. Already we have seen woman's force exerted in national politics. She is organizing

THE WOMAN CITIZEN

even now for still greater accomplishment in the next national campaign.

What of the future of world-life as related to woman and as affected by her political and social status? We in America believe that democracy is ultimately to become triumphant over all the earth. That would mean the universal emancipation of woman. It would mean universal education of a high order. All elements of autocracy in political, social, and industrial affairs would soon disappear. And in the accomplishment of all this woman would have an important part. Thus only could nations find full opportunity for self-expression; for a nation is made up of individuals, and the self-expression of individuals is the only thing that can give self-expression to states.

Thus we find ourselves at the end of our study as far as this brief writing is concerned. Whoever takes the trouble to read these pages must surely see that here is, indeed, a great problem in education. But it is also a problem in social science, and a problem for the statesman as well. In conclusion we may well ponder the thought expressed by Corra Harris ⁴ in writing of "The Woman of Yesterday":

The one woman whom we really know, and concerning whose future there can be no reasonable doubt, is

⁴"The Woman of Yesterday," Corra Harris, *Independent*, 86:484.

WHAT OF THE FUTURE?

the woman of yesterday. . . . She had the courage of a pioneer, and the patience of a saint, and she was no less progressive than the woman of today. She started further back in time and had further to go. This is the only difference.

REFERENCES

- "Future of Free Womanhood." *Living Age*, 277:119-21.
Hard, William, "The Woman of Tomorrow." New York, The Baker and Taylor Co., 1911.
Wells, H. G. "Social Forces in England and America." New York, Harpers, 1914.

GENERAL REFERENCES

I. *Early Conditions of Woman:*

- BEBEL, AUGUST. "Woman in the Past, Present and Future." Lovell's Library, Vol. 14.
- CHRISTIE, JANE J. "The Advancement of Woman from the Earliest Times to the Present." Philadelphia, J. B. Lippincott & Co., 1912.
- DOUGLAS, JAMES. "The Status of Women in New England and New France." Kingston. The Jackson Press, 1912.
- ECKENSTEIN, LINA. "Woman Under Monasticism." Cambridge, University Press, 1896.
- GALLICHAN, MRS. WALTER M. "The Age of Mother-Power; the Position of Woman in Primitive Society." New York, Dodd, Mead & Co., 1914.
- HECKER, EUGENE A. "A Short History of Woman's Rights from the Days of Augustus to the Present Time." New York, Putnams, 1914.
- MILL, JOHN STUART. "On Liberty; the Subjection of Women." New York, Henry Holt & Co., 1898.
- RULLKOETTER, WILLIAM. "The Legal Protection of Woman Among the Ancient Germans." Chicago, The University of Chicago Press, 1900.
- SCHEFFAUER, HERMAN. "A Survey of the Woman Problem," from the German of Rosa Mayreder. New York, 1913.
- TROWBRIDGE, W. R. H. "Seven Splendid Sinners." London, T. F. Unwin, 1910.

GENERAL REFERENCES

WRIGHT, THOMAS. "Womankind in Western Europe from the Earliest Times to the Seventeenth Century." London, Groombridge and Sons, 1869.

2. *General Discussions About Women:*

ADAMS, ELMER C., and FOSTER, W. D. "Heroines of Modern Progress." New York, Sturgis and Walton Co., 1913.

AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE. Annals, v. 56, Philadelphia, 1914. "Women in Public Life."

ASSOCIATION FOR ADVANCEMENT OF WOMEN, PROCEEDINGS. Syracuse, 1891.

BRUCE, H. ADDINGTON. "Woman in the Making of America." Boston, Little, Brown and Co., 1912.

DALL, MRS. C. H. A. "Woman's Rights Under the Law." Boston, Walker, Wise and Co., 1862.

DEAN, A. D. "The Worker and the State." New York, Century Company, 1910.

DELL, FLOYD. "Women as World Builders." Chicago, Forbes and Co., 1913.

FINOT, JEAN. "Problems of the Sexes." Tr. by Mary J. Safford. New York, Putnams, 1913.

GALLICHAN, MRS. W. M. "The Truth About Women." New York, 1914.

TARBELL, IDA M. "The Business of Being a Woman." New York, Macmillans, 1912.

TRUE, RUTH S. "The Neglected Girl." New York, Survey Associates, 1914.

WILSON, JENNIE L. "The Legal and Political Status of Women in the United States." Cedar Rapids, Ia., The Torch Press, 1912.

THE WOMAN CITIZEN

3. *Educational:*

- ASSOCIATION OF COLLEGE ALUMNÆ. "Vocational Training; a Classified List of Institutions Training Educated Women for Occupations Other than Teaching." Northampton, Mass. Press of Gazette Printing Co., 1913.
- BEECHER, CATHERINE C. "Educational Reminiscences." New York, J. B. Ford and Co., 1874.
- BRIGGS, L. B. R. "Girls and Education." Boston and New York, Houghton, Mifflin and Co., 1911.
- BROWN, HELEN DAWES. "Talks to Freshmen Girls." Boston and New York. Houghton, Mifflin and Co., 1914.
- CLARKE, EDWARD H. "Sex in Education, or a Fair Chance for the Girls." Boston, J. R. Osgood and Co., 1873.
- CRAWFORD, M. C. "The College Girl of America and the Institution Which Makes Her as She is." Boston, L. C. Page & Co., 1905.
- DALL, CAROLINE W. "The College, the Market and the Court." Boston, Memorial Edition (Rumford Press, Concord, N. H.), 1914.
- EATON, JEANNETTE, and STEVENS, BERTHA. "Commercial Work and Training for Girls." New York, Macmillans, 1915.
- HODGSON, WM. B. "The Education of Girls and the Employment of Women of the Upper Classes Educationally Considered." London, Tübner and Co., 1869.
- LANGE, HELENE. Tr. by L. R. Klemm. "Higher Education of Women in Europe." International Ed. Series. New York, 1890.

GENERAL REFERENCES

- MAYO, A. D. "Southern Women in the Recent Educational Movement in the South." Washington Gov. Print, 1892.
- VAN KLEECK, MARY. "Working Girls in Evening Schools." New York, Survey Associates, 1914.
- "BEFORE VASSAR OPENED; a Contribution to the History of Higher Education for Women in America." Boston and New York, Houghton, Mifflin and Co., 1914.
- "VIVES AND THE RENASCENCE EDUCATION OF WOMEN." New York, Longmans, 1912.

4. *Vocational:*

- AMES, AZEL, JR. "Sex in Industry; a Plea for the Working Girl." Boston, J. R. Osgood and Co., 1875.
- BLACK, CLEMENTINA. "Married Women's Work." London, G. Bell and Sons, 1915.
- BOLTON, HENRY C. "The Early Practice of Medicine by Women." (Reprint from the Jour. of Sci. Jan. 1881) London.
- BUTLER, ELIZABETH B. "Saleswomen in Mercantile Stores." Baltimore, 1909. New York Charities Pub. Co., 1912.
- COLQUHOUN, MRS. ARCHIBALD. "The Vocation of Woman." London, Macmillans, 1913.
- CAMPBELL, MRS. HELEN. "Prisoners of Poverty. Women Wage-workers, Their Trades and Their Lives." Boston, Roberts Bros., 1887.
- CANDEE, HELEN C. "How Women May Earn a Living." New York, Macmillans, 1900.
- CONNECTICUT REPORT OF COMMISSION ON WAGE-EARNING WOMEN AND MINORS. Hartford, State Publication, 1913.

THE WOMAN CITIZEN

- CONSUMERS' LEAGUE OF OREGON. "Report of Social Survey Committee on Women Wage-earners." Portland, Keystone Press, 1913.
- GOLDMARK, JOSEPHINE C. "Labor Laws for Women in the United States." London, Women's Industrial Council, 1907.
- MCLEAN, ANNIE M. "Wage-earning Women." New York, Macmillans, 1910.
- MCMAHON, THERESA S. "Women and Economic Evolution." Madison, Wis., Univ. Bulletin 496. 1912.
- MARTIN, ELEANOR, and POST, M. A. "Vocations of Trained Women." New York, Longmans, 1914.
- MINNESOTA UNIV. BULLETIN. "Vocations Open to Women." Minneapolis, 1913.
- NATHAN, MAUD. "Women Who Work and Women Who Spend." Philadelphia, Annals American Acad. v. 27. pp. 646-650, 1906.
- PERKINS, AGNES F. "Vocations for the Trained Woman." New York, Longmans, 1910.
- PETTINGILL, LILLIAN. "Toilers of the Home; the Record of a College Woman's Experience as a Domestic Servant." New York, 1903.
- POLIT. SCI. QR. REPRINT, v. 25, No. 3; "Judicial Views of the Restriction of Women's Hours of Labor." Boston, 1910.
- RICHARDSON, ANNA S. "The Girl Who Earns Her Own Living." New York, B. W. Dodge and Co., 1909.
- ROSENBLATT, ANN. "The Ambitions of Woman in Business." New York, Funk and Wagnalls Co., 1916.
- WOLSELEY, FRANCES G. "Gardening for Women." London and New York, Cassell and Co., 1908.

INDEX

- | | |
|-------------------------------------|---------------------------------------|
| Abbott, Lyman, 231, 232 | Brewer, Justice David J.,
12 |
| Abelard, 217 | Brown, Anna L., 118, 119 |
| Active Suffrage, 25 | Bryn Mawr, 257 |
| Adams, Abigail, 33 | Buddah, 130 |
| Addams, Jane, 57, 84, 103
184 | Burnham, Carrie S., 40 |
| Adler, Felix, 74, 75 | Burns, Robert, 229 |
| Aflado, F. G., 114 | |
| Amazons, 113 | Cædmon, 212 |
| Anthony, Susan B., 39, 41 | Caffin, 198 |
| Antioch College, 256 | Cambridge, 257 |
| Aristotle, 3, 20, 216, 261 | Canada, 21, 181 |
| Aspasia, 211, 253 | Catholic Church, 74, 130,
132, 241 |
| Associated Charities, 87 | Catt, Carrie Chapman, 59 |
| Athens, 2, 3, 18, 211 | <i>Century</i> , 195 |
| <i>Atlantic Monthly</i> , 186 | Ceramics, 16 |
| Australia, 21, 22, 254 | Clough, Miss, 257 |
| | Code Napoleon, 22 |
| Bacheller, Irving, 244, 247,
259 | College Equal Suffrage
League, 29 |
| Baker, Ray Stannard, 244 | Colquhoun, Mrs. Archibald,
159 |
| Barton, Clara, 35 | Comenius, XII |
| Bay Tree Inn, 117 | Common Law, 64 |
| Beard, C. A., 60 | Constitutional Convention,
33 |
| Beecher, Catharine, 256 | <i>Craftsman</i> , 162, 189 |
| Beecher, Henry Ward, 35 | Crawford, Mary C., 270 |
| Bill of Rights, XIII | Curie, Madame, 220 |
| Boniface, 212, 253 | |
| <i>Boston Herald</i> , 173 | |
| Bosworth, Louise M., 147 | |

INDEX

- Curtis, George William, 35
 Curtis, Henry S., 125
- Dale, Alan, 204
 Daughters of the American Revolution, 29
 Declaration of Independence, XIII, 5, 40, 45
 Declaration of Sentiments, 35-37
 Deland, Margaret, 161
 Denmark, 22
- Egyptian Woman, 18
 Ellis, Havelock, 210
 Employer's Liability Acts, 78
 Equal Franchise League, 29
 Eustochium, 212
- Federal Suffrage, 48
 Federation of Women's Clubs, 95
 Finland, 22
 Food Conservation, XIV, 30
 French Academy of Science, 220
 French Revolution, 105
 Friends' Equal Rights Association, 29
- Gardner, Nannette G., 40
 Garrison, William Lloyd, 35
 Grimke, Angeline, 34
- Hard, William, 287, 292
 Harris, Corra, 177, 296
 Hartford Seminary, 256
- Haynes, J. C., 121
 Harrad, 213
 Hetaerae, 210
 Hilda, 212, 253
 Hohenzollern, XII
 Holyoke Seminary, 256
 Homer, 210
 Howard, George Elliott, 87, 89, 90
 Howe, Julia Ward, 35
 Hroswitha, 213
 Hughes, Charles E., 10, 12, 79
 Huntington, Mrs. Sarah M. T., 40
 Hypatia, 211, 216, 253
- Independent*, 46, 135, 269
 Indianapolis Survey, 120, 121
 Industrial Welfare Commission, 80
- Jenkins, Anna Irene, 94
 Jerome, 212
- Kelly, Abby, 34
 Key, Ellen K. S., 186
 Korany, Madame, 230
- Lange, Dean A. F., 264
 Leopold, Lewis, 100
 Lichtenberger, James T., 70, 73, 75, 88
 Lincoln, 38, 39
 Livermore, Mary A., 35
 Luther, XII, 132
 Lyons, Mary, 256

INDEX

- | | |
|--|---|
| <p>McVea, Emilie W., 266
 Mann, Horace, 256
 Magna Charta, XIII
 Martin, John, 233
 Martineau, Harriett, 24
 Massachusetts Institute of
 Technology, 220
 Masters in Chancery, 57
 Mathews, Lois K., 259, 279
 Milton, 215
 Minimum Wage Law, 79
 Minor, Virginia L., 41
 Mobile Business Woman's
 Club, 116
 Mohammed, 130
 Molière, 215, 216
 Monastic Communities of
 Women, 131, 132
 Mongolians, 67
 Mott, Lucretia, 34, 35
 Moulton, R. H., 162
 Mt. Holyoke, 257
 Municipal Suffrage, 23, 24,
 43, 57
 Münsterberg, Hugo, 278
 <i>Musician</i>, 202</p> <p>National Agricultural and
 Horticultural Association,
 161
 National American Woman's
 Suffrage Association, 29
 National Congress on Uni-
 form Divorce, 70, 72,
 73
 National Consumers' League,
 29</p> | <p>National Federation of
 Woman's Clubs, 29
 National League of Women
 Workers, 120
 New York <i>Tribune</i>, 168
 New Zealand, 21, 54
 Nightingale, Florence, 190
 Norway, 22, 200</p> <p>Oberlin College, 256
 <i>Outlook</i>, 45
 Oxford, 257</p> <p>Paul, Alice, 47
 Paula, 212
 Passive Suffrage, 25
 Pease, Elizabeth, 35
 Pennington, Patience, 164
 Plato, XII, 216, 253, 261
 Playgrounds, 124</p> <p>Raney, Ada, 195, 196, 197
 Red Cross, XIV, 29, 30, 111,
 170, 183, 190, 288
 Reformation, 132
 Repplier, Agnes, 190
 Ricker, Marilla M., 40
 Rogers, Anna A., 236
 Roman Empire, 4, 113
 Roman Law, 91
 Rousseau, 215
 Ruskin, 198
 Russell Sage Foundation, 29</p> <p>Sage, Mrs. Russell, 103
 St. Brigid, 253
 St. Cecilia, 199</p> |
|--|---|

INDEX

- St. Hildegard, 213
- Salmon, Lucy Maynard, 97
- Sappho, 199, 210, 211, 224
- Schoff, Mrs. Frederick, 238
- Schreiner, Olive, 150, 151, 158
- Serisvati, 199
- Smith College, 257
- Social Centers, 124
- Sparta, 3
- Spencer, Sara Andrews, 40
- Stanton, Elizabeth Cady, 35
- Stokowski, L., 201
- Stone, Mrs. Lucy, 35, 173
- Sweden, 22, 200, 203
- Switzerland, 23, 217

- Tarbell, Ida M., 37
- Talbot, Dean Marion, 263
- Taussig, Professor, 80
- Taylor, Graham, 60
- Troy Seminary, 256
- Tucker, Henry St. George, 54

- U. S. Supreme Court, 6, 40, 41, 78, 79
- University of California, 259
- University of Chicago, 259, 264
- University of Wisconsin, 259

- Vacation Savings Movement, 121

- Vassar College, 218, 257
- VanValkenburg, Ellen Rand, 40
- Weblen, Thorstein, 104, 105, 107
- Vulgate Scriptures, 212

- Waite, Chief Justice, 41
- Waite, Mrs. Catharine V., 40
- Wall Street Journal*, 160
- Ware, Mrs. Helen, 202, 232
- Webster, Sarah E., 40
- Wellesley, 257
- Wells, H. G., 250
- Willard, Mrs. Emma, 256, 274, 275, 277
- Willard, Frances E., 28, 137
- W. C. T. U., 28, 132, 137
- Woman's National Trade Union League, 29
- Woman's Party, 29, 47, 60
- Woman's Rights Convention, 35
- Workmen's Compensations, 78
- World's Missionary Conference, 133

- Y. W. C. A., 116, 118, 121, 184

- Zoroaster, 130

